

IDIOTAS:

O R,

D U N S

Contemplations of Divine
L O V E.

Written by that holy, learned, and
Renowned man, JOHN DUN S,
alias SCORUS, commonly styled
the *Subtile Doctour*, and
Prince of Divines.

Wherein, with no less Pious then
Learned Subtilty, the nature, quality,
properties, excellencies, and utilities
of Divine Charity, are clearly,
succinctly, and methodi-
cally set forth.

Hereunto is added an Abreviate
of the Authours Life, a Catalogue al-
so of his Divine Works, with the
Grounds of ascribing this
Golden Treatise.

*Thou shalt love the Lord thy God with
all thy heart, Deut. 6. 5.*

Printed at Paris, 1662.


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The Epistle



To the Right Worshipfull EDMUND DUNS, Esq; whom a long continued descent of many noble Progenitours, and the Lordships of many Mannours have rendred rightly honored.

SIR,

FOr a man among men to excell in Learning and Science, which no less distinguishes from, then elevates a man above the species of all Brutes, is much; And for a man amongst men to surpass in Vertue and Piety, is farre more: But to be supereminent in both, is more then humane; it is Heroical, it is Angelicall, yea, Divine. Such a one I here present to your acquaintance, a man among a thousand, Matchless,

A

and

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and that which is no mean glory to you, one of your own name and family, who in the Year of our Lord, 1308. upon the Octave of All Saints, passed to him who is the glorious Crown of all the Saints in heaven. And although one of his humility styling himself Idiota, he hath hitherto disguised and concealed himself, not adding his Christen name John, the concomitance whereof would have detected him: yet it hath pleased God who in his good time exalts the humble, to make known to the world, that it is John Duns, or Dunce (which in pronunciation and signification is all one) that famous Mirrour of Vertue and Learning, who commonly is called Doctor Subtilis, Prince of Divines. His praises would have no end if we should once launch forth into the main Ocean of them; let it suffice in this place,

Dedicatory.

place, that such is his incomparable Worth, that three powerfull Kingdomes ambitiously strive to honour themselves with his Birth. Yet under favour, so pregnant are the titles of Englands claim, as neither Scotland nor Ireland can deprive us of so great a Prodigie or Phenix, without the injury of robbing our Nation of one of the greatest Worthies of the world. Neither must you now, since it is discovered what a Golden mine is beded in your family, neglect so inestimable a Treasure, which enricheth and adorne your Stemme more then Gold, or the most precious of Stones.

The better to understand your relation, you may be pleased to reflect, that though many grand persons takes their names from Cities or Townes, as to omit others, William of Warre, alias Varro, from the

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Town of Warre, whom Picus Mirandulus, Italy's Wonder, styles the Lamp of the Church, Lampas Ecclesiæ; and who had the honour to be Master unto this great Doctour of your name. I say nothing how the Earles and Barons are styled from Cities or Towns: yet that which is more noble, many persons or families give Cities and Towns their denomination; witness Romulus and Constantine, and others, for Cities. Bacon to Bacconstrophe or Baconstrape in Norfolk. In short, to pretermitt supernumerous instances in England, your renowned Family gave name to Dunstowne in the Parish of Emilden in Northumberland, or Dunsborough Castle, where the Inhabitants till this very day will tell you, where this Great Doctour was born. That he is often called Dunscot doth no wayes in-
fringe.

Dedicatory.

fringe our assertion; for that as Cotage signifies a little House, so Cot imports the Castle or Mansion House of the Lord of the Soyle, with some annexed Houses, so that it seems a little Towne: Hence Westcot, Hescot, Pescot, Southcot, &c. so that Dunscot is all one as Duns his House, or little Towne, Dunstan, or Douncetowne. And yet I must further observe with your permission, that for another reason also he is called Dun-Scot, partly that some Externs parting the S. from Duns adjoyned to cot, makes it Scot; partly also for that Dunstan (which by mistake of the writer in making a Y. for an V. is sometimes writt Dynstown) is upon the Borders of Scotland; yea, formerly Dunstown as all Northumberland was in Scotland; and to this day we often call the Borderers on Scotland,

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Scots; though really they be not Scots. And to distinguish men of the same name and family, we use to adde some expression of the quarters they live in, as is to be seen in the most illustrious name of Howard, we calling those that are descended from the Lord William Howard, the Howards of the North; yet originally those in these parts, and they, be from the same stock, of the Duke of Norfolk. The like may be said of your renowned Family of Duns, or Duncie, as the Herald and Antiquaries not with much difficulty will make out. This questionless is great Honour for you to have such a relation to such a Worthy; but it will be a far greater for you to have relation and union with the King of kings. This serious and daily conversation with this Authour in this Golden Treatise, will by Gods grace effect

Dedicatory.

effect it to your greatest honour and benefit. Entertain him then nobly with a gracious welcome, and he will communicate unto you the prizeless Elixiar; he will impart unto you the secret of finding out the Philosophers Stone, which turns all inferiour metals into the most Sovereigne. The true Philosophers Stone is the Love of God, which will convert your meanest actions proceeding from thence, into Golden, Sovereigne, and Divine. For the possession of which Rich Treasure, he will daily pray, who humbly beggeth of your Charity to take in good part his freedom and ambition to honour you with this Address; who is and shall be in all obsequiousness,

Honoured Sir,
Your most devoted
humble servant,
W. B.

1800

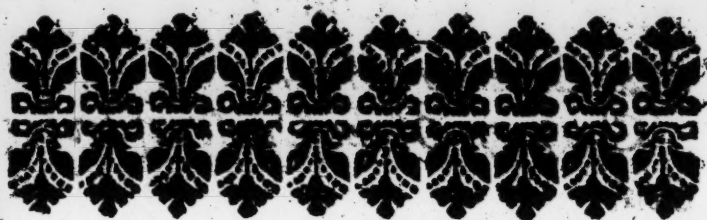
Jan 1st 1800
I have the honor to acknowledge the receipt of your letter of the 27th inst. in relation to the above mentioned subject. I am sorry to hear that you are not well, and hope that you will soon be able to resume your usual avocations. I am, Sir, very respectfully,
Your obedient servant,
J. M. Smith

Honored Sir,

Your self devoted

to your duty

S. M.



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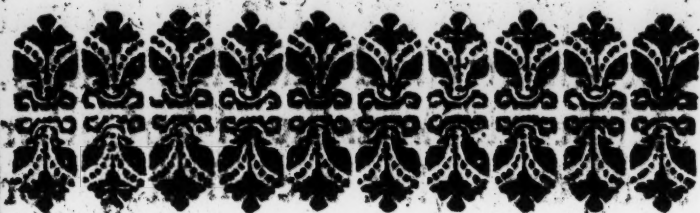
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The first of these is the fact that the
 government has been unable to raise the
 necessary funds to meet its obligations.
 This is due to a number of factors, including
 the fact that the government has been unable
 to raise the necessary funds to meet its
 obligations. This is due to a number of
 factors, including the fact that the
 government has been unable to raise the
 necessary funds to meet its obligations.

Courteous Reader,

Although many Errata's may have intervened through humane frailty in Printing this Book yet I am confident that they are not so materiall, but that ability concurring with your charity, you will easily rectifie all mistakes. As for those triviall Errors which hath happened in the Orthography, or in putting one Number for another, or the Singular for the Plural, or in the Pointing, it will not to the seem a Points matter, and so I weigh them not; presuming you to be a Spider, that seriously take such Books as this is in hand, but a Spiritual Bee to gather honey. Farewell.



CHAP. I.

*Of the nature of Love,
what it is ?*

LOVE (O most sweet Lord Jesus Christ, fountain of true love) is a vehement powerful affection of the Heart and Soul, and an application of the Minde to love a thing, and delight therein; for that love byasseth and strongly inclines the lover towards its object. Neither herein doth it tur-
boile it self, howbeit labour is irksome to such as loveth not; nor doth she frame difficulty or is acquainted therewith, although she
C be

be impatient until she hath found
 out and attained what she desires.
 Neither thinketh she of any other
 thing then what she affects; nor
 resteth she content in delays.
 True love is a shining lamp burn-
 ing in the minde through desire or
 concupiscency, and glittering re-
 splendently in the face by exam-
 ple. And this love is not a pure,
 naked, natural love, but invested
 with a bright ray and stream of
 original and fountain Love. Now
 it becomes infused, purified, illumined,
 hated and elevated above the power
 of nature: now passive, in-
 formed, or beautified with a form,
 which being taken as it is a pure nat-
 ural form, acting onely by its own
 natural force, it is inform, or un-
 dressed, naked, impotent and poor to
Natural love is a flash of light
 shining to the eye in darkness; but
 infused

infused or *Supernatural* love is a
 bright shining clearness of the eye
 in the day light; or rather an ef-
 fectual light in the bright light it
 self. Love conquereth in its self
 all other Affections or Passions,
 and captivates them: for love is
 very vigorous in presence of her
 object, and in absence thereof is
 infirm and languisheth. Which
 O Lord God, is nothing else to
 say, then that it is a certain tedi-
 nousness of an impatient desire,
 wherewith necessarily is affected
 the minde of one who loves pas-
 sionately, when that is absent which
 it loveth, and unto which it is ve-
 hemently addicted. The reason
 thereof is, for that the very nature
 of love is not to be idle, but ever
 to be active; to preferre the com-
 mon good before its proper inte-
 rest; to unite hearts that are divi-
 ded,

ded, to make a stranger a domestic,
stick to quench fire-angry hearts,
and procure peace.

§. Love soulders up what is
broken, raiseth what is depressed,
and renders a staggering mind
constant. Love teacheth and learneth,
and knoweth no enemy. Love praiseth,
love reprehends, love is free from evil
suspicion. Where love is wanting, whatso-
ever is done is worth nothing; on
the contrary, all things are valuable
and precious which are done with love.
Love gladdeth or maketh one joyful,
and raiseth him above the earth or
earthly things. Love never playes the
truant or a drone, but ever is doing,
encreaseth and augments. Love is the
life of the soul, and he that loveth
not is a dead man. True love eyeth
not reward and interest, although

it doth merit. Without love, neither the bestowing of Almes, nor the suffering of Martyrdom, nor the performance of good works availeth to the purchase of salvation. Love perfects a man, it beareth all things, and with patience supports all. Love is an easie thing, it presents it self to all, and denieth none; it is in a readiness for good or bad, for young or old, man or woman, healthy or infirm, rich or poor, highest or lowest, a free man or slave, Secular or Religious, weak or strong are capable hereof, and companions for it. Neither is there any who can excuse or exempt himself from directing the pure beams of love upon others.

Colloquy.

O most loving Lord Jesus, from whence all true love floweth, I a

D

most

most wicked sinner was ever cold
 and frigid, and many wayes estran-
 ged, and a stranger to thy love,
 I have been singular and seque-
 stred, living without love or de-
 light, insomuch as I have lived
 with hatred and enmity. Where-
 fore vouchsafe to help me by thy
 most sweet delicious love, and set
 afire my heart with a love most
 pleasing unto thee, that I may love
 and affect what I ought to love,
 that by loving thee, the life and
 way of love, I may obtain eternall
 love, which never shall have end.
 Amen.

CHAP. 2.

*Of the source of Love, whence it
 derives its origine.*

Love (O most sweet Lord Je-
 sus Christ, fountaine of true
 love

love) riseth and springs like tears
 which distils from the eyes and
 falls down upon the breast, for
 originally it takes its beginning
 from the understanding and know-
 ledge, and by faith glides and dis-
 changeth it self into the hearts, *Sic
 sancti per fidem uident regna.* In
 such manner the Saints conquered
 and won Kingdoms through faith,
 for faith is a most holy treasure,
 and jewel of a mans breast, which
 by no necessity can be constrained
 to seduce and deceive; nor can by
 any bribe or hire be corrupted, but
 is the foundation and firmament of
 stability and constancy in the
 minde. Love riseth from the
 grace of God the Father, even as
 thou O Lord Jesus Christ the life
 of lovers hath averred. *Nam po-
 test uisui adire, nisi pater meus
 traxerit illum.* No man cometh

unto me, unless my father draweth him, to wit, by grace, to the love of me. Love makes its entrance into the soul of men by the hearing of the ear; for as much as whilst we hear any good of any one, from the hearing thereof there is a love conceiv'd and ingendred of him in our hearts who hears, *to affect him*. Love also proceeds from speaking well; for as from good words friendship is begun, so evil speaking causeth and is the exordium of enmities and origine of discord. Love is begot by good offices well entertained, and mutually returned: for he that is ignorant by beneficial favours to oblige, unjustly requires a good turn, yea, also incurreth hatred and an odium.

§ O most merciful Lord Jesus Christ who lovest all things, did I
but

(9)

but daily ponder and with continual meditation think upon these things, I should love thee above all and more then all things, to wit, by faith, which is so pleasing unto thee, as thereby you salve and save all, according to what you have spoken, *Fides tua te salvam fecit*, thy faith hath saved and healed thee; and without it, none can please or be acceptable unto thee. Moreover, love whereby thou art loved ariseth from hearing, for that it is written of thee, *Qui audit me non confundetur*, He that heareth me shall not suffer confusion. Blessed then are they who hearken unto thee, and with true love adheres affectinately to thee. Thy manifold benefits also conferred on us, begets a love to thee, because whatsoever good thing we have or enjoy, we receive it from
D 3 thee,

thee, and over and above many
 other gifts and favours, thou hast
 bestowed on us thy pricelesse and
 inestimable dearest self, coming
 down from the highest heaven for
 our sake, extenuating thy self, ta-
 king upon thee the form of a ser-
 vant, making thy self less than
 God, who art our Lord God: when
 for the love of us thou didst endure
 reproaches, scourges, opprobrious
 upbraidings, contumelies, spit-
 tings; in fine, a death not onely
 most cruel, but also most ignomi-
 nious and disgraceful. But I most
 ungrateful sinner, though I have
 known full well these so great and
 magnificent favours, and seen the
 origin of so grand a love, yet have
 I not been careful to repay thee of
 none, or to make thee a return of
 any gift or present, but altogether
 full of ingratitude, as if I were an
 enemy

(II)

enemy have I carried my self in opposition to thee; exercising by deed, mouth, heart, such things as were contrary and displeasing unto thee. Wherefore, O most clement milde Lord Jesus Christ, let thy love aid and help me out, by pardoning and remitting what I have done amiss and unjustly; let it inflame me to thy most sweet love, that by fearing thee, and effectually loving thee, I may ever happily do and accomplish what is most acceptable to thy divine goodness; and as for wicked and unjust things, I may henceforth with all my heart and utmost of my power abhor and reject them; and so finally arrive to that everlasting kingdom of thy perpetual lovers. Amen.

CHAP. 3.

After what manner God loveth us.

O Most benigne Lord Jesus Christ (fountain of true love) thou hast affected and loved us with much sweetness and tenderness, when thou vouchsafedst humbly to clothe thy self with our mortal flesh, induced onely thereunto by thy charity and love. Thou hast loved us dearly (O Lord Jesus Christ, life of lovers) for that investing thy self with our humane nature, thou wert divested of all sin. Thou hast loved us *courageously*, in regard thou hast voluntarily for our sakes undergone a death both most disgracefull and painfull; and though in flesh thou hast given us a visit, yet
for

for all that; thou didst not love us carnally, but according to the prudence of *Spirit*. Hence is it that those whom thou sought after vested in humane flesh, thou didst love in *Spirit*, and redeem by virtue. In the assumption of flesh thou dost accommodate thy self to us, but in the eschewing and avoiding sin, thou hadst a regard to thy self; and in thy encounter with death, thou didst satisfie God thy Father in our behalf: so that thou became, O Lord Jesus, our *Life*, our dear *Friend*, our prudent *Counsellour*, and strong *Protector*. Had not thou sweetly and tenderly loved, thou hadst not sought us out in prison; but thou added to thy Love and Charity Wisdom, by which thou took the tyrannical enemy in an ambuscado and ensnared him. Thou adjoynd

(114)

also *Patience*, by which thou pacified thy Father who was offended. And even as to work our salvation in the midst of the world, thou didst come once *visible* in the flesh, and this out of thy very great love, so likewise dost thou daily for thy excessive charity thou bearest to our souls, come *Invisible* to save our souls, illuminating them by thy *Invisible* power.

§. O most clement and merciful Lord Jesus Christ, who art an indeficient love, did I propose to my serious considerations thine infinite love, it were not needful for me to pass the seas, or to penetrate the clouds, or to climb over and transcend the mountains, for that the way is far easie and large to love thee: why? in that it is only necessary to repair speedily home

home to my self, I mean to fly to
 Compunction for, and Confession
 of my sins, that so I may get out
 of the dunghil of my most wretch-
 ed filthy Conscience, that there I
 may make my entrance through
 thy grace and charity. O most
 merciful Lord Jesus Christ, I most
 wicked sinner am worthy and
 know my self worthy of hatred,
 and unworthy of thy love, deser-
 ving punishment, and not to merit
 thy glory: for although I knew
 out of thy immense pittie the su-
 perabundance of thy love and
 most delicious charity, yet never-
 theless neglecting, and in a man-
 ner burying them in oblivion, I
 have not rendred thee due thanks,
 nor did I dispose my self that thou
 might enlarge thy self with a more
 ample grace; but have mispent
 my time, provoking thee to wrath
 and

and indignation by reason of my miserable wretched life, which with many vices and sins I have defiled and spotted. O my Lord Jesus Christ, succour me I beseech thee by thy holy love, and mercifully prepare and order me in such manner, that thy most sweet love in me may be reformed; by virtue whereof here living in thy gracious favour, in the close of all I may enjoy thine eternall love. Amen.

CHAP. 4.

Of the quality of Gods love.

O Love, which art prompt which art quick and ready! O love which art fragrant and burning; a vehement love; a love not able to contain it self within it self which

which will not give way or permit
 to think of any other thing than
 thy self: which admits not of the
 society of other objects, which
 disdains other things, and misprize
 all things but thine own dearest
 and most gracious self ! Thou
 sweetly captivates, strongly binds,
 wisely instructs, gloriously en-
 snares, delightfully burthens, and
 loadeth on happily, blessedly
 burns and sets on fire, at a word
 expected; neither by counsel canst
 thou be tempered, nor by shame
 or bashfulness bridled or refrained,
 nor by reason subjected. Thou
 art a desirable affection, a delight-
 ful experience, full of pleasure and
 jocundity in fruition, and enjoy-
 ment eternal; which ever fatiates
 and refresheth, without ever be-
 getting any disgust, surfer, or nau-
 tiousness. Nothing, O Lord Jesus
 Christ

Christ, fountain of true love, is more sweet then thy love, nothing more delicious, nothing more beneficial, nothing more pleasing. Thy love, O Lord, is not trouble, some or molestful, but with joy and exaltation is entertained, and with security desired. Where thy love is, O Lord, there is no labour but favour. It acquiesces in it self, and rests content, it is not confined to set forms of order, it concealeth and dissembles joy and laughter. It knoweth no mean or measure, and whatsoever seemeth to partake of opportunity, or to have reason, whatsoever seemeth to have any thing of shame, counsel, or judgement, in opposition it triumpheth in it self over it, and renders it captive.

§ 2. Thy love, O Lord, gives liberty and enfranchiseth, it expels
fear,

fear, and is insensible of labour; it looketh not upon merit, nor looketh for remuneration; the wearied it alleviates, and the weak it fortifies; it joyes the sad, and refresheth the hungry, and renders jocund those that faints and be deficient. Thy love, O Lord Jesus Christ, who art the fountain of love, yea, love it self, doth connive, winks at, expects, and bears with the delinquent; and benignly attracts, and converts him from his erroneous wayes. Thy love, O Lord Jesus Christ, is the fountain of life; neither can the soul live which taketh not a draught thereof; neither can it drink and draw of it, unless it be present at the very fountain, to wit, ~~thine own self~~, which art the fountain of all love.

6. 9. O Fountain of true love
and

and immense sweetness and dulcitude; who never fails but ever avails; art never deficient, but ever sufficient; I miserable sinner, overcharged with the great burthen and weight of my sinnes, do suffer a grand thirst of love, forasmuch as I am too too farre remote from thee the living fountain. Be pleased then to cast a merciful eye upon me, and to conduct and guide me to thee the fountain of love and dilection, that I may draw the waters of thy so grand love, that I may drink it, that I may be recreated therewith, and taste its delicious savour and sweetness. With some of that let my soul be washed and purified from all blemish of sin, that being purged from all iniquations and flurs, it may please thee, and be serviceable unto thee, in such sort,

at

as it may through love live with thee an infinity of ages. Amen.

CHAP. 5.

*Of the powerfull force and violence
of the Love of God.*

O Power of Divine Love, whereby the Sovereigne of all is become the lowest of all! For this did true love effect and cause, which is ignorant and forgetful of Dignity and Honour; which is rich in favour, powerfull in affection, efficacious in perswasion. There is nothing, Lord Jesus Christ fountain; yea, O Abyss of love! which more powerfully and with greater violence triumpheth over thee then Love. By vertue of this thou hast lessened and minorized thy self, that we
might

might clearly understand that thy fulness was poured forth abundantly; that thy altitude was stretched to its utmost; and thy singularity was to be associated and accompanied. What shall I say? The violence of thy love hath made thee to love us who were ill-favoured, filthy, deformed creatures, yet so as not to dismiss us such, and leave us as thou found us; no, but of ill-favoured to be made beautiful, and of deformed to become amiable and fair. For thou hast loved us, O Lord Jesus Christ, who art an Abyfs of love, it was out of the very Abyfs and bottomless pit of thy love, that for us thou stooped so low as to become man; thou hast subjected and put thy self under, to bear and hold us up; thou hast bowed down low, to lift and erect us up.

thou

thou hast descended unto us, that we being elevated might ascend up to thee; thou hast stripped thy self of thy Majesty, to replenish us with thy Divinity. Oh! there is neither father, nor mother, nor friend, nor any other, who hath comparably, or so much loved us, as thou, O Lord, who art our Maker and Creatour. Wherefore, O most loving Lord, I beseech thee let the fiery and mellifluous force of thy love absorbe and wear my soul from all things under the cope of Heaven, that I may wholly adhere to thee, and with delicious delight of thy sweetness, I may be ever fed, delighted, and inebriated.

§ 2. O Lord Jesus Christ, how happy and how desirable a good thing it is to feel the force and violence of thy love, which daily illustrates

illustrates our hearts with thy lo-
 ving beams ; heals the plague of
 our mindes, enlightens the secrets
 of our hearts , by cherishing our
 souls, it replenishes it ; and by ex-
 hilarating and gladding the soul
 it fortifies and strengthneth. O
 how sweet is thy mercy, and the
 deliciousness of thy love ! O Lord
 Jesus Christ, the Author and Giver
 of love ? which they enjoy who
 loveth nothing but thee ; seek
 nothing , nor covets to think of
 any thing else. By prevention
 thou invites , draws, and attracts
 us to thy love, so great is the pow-
 er of thy love ; for there is no
 greater call, drag , and attraction
 to love, then to prevent in love,
 by reason that the minde that be-
 fore was drowfie and benumbed
 is sooner erected and stirred up
 when she feels Love to be afore-
 hand

hand with her ; but if it now was
 fervent , when she findes her self
 to be loved and prevented by love,
 she is the more enkindled and set
 on fire.

§ 3. O most loving Lord Jesus
 Christ, howbeit thou hast unspeak-
 ably loved me , I nevertheless a
 most impious sinner , bearing and
 having a stony and yron heart, did
 not take notice of thy fiery love in
 my frozen cold breast; and though
 I desired thy love might be con-
 ferred on me , which thou didst
 freely on thine own accord bestow
 upon me ; yet nevertheless I did
 not reciprocally repay thee with
 love again. Therefore deigne , I
 beseech thee , to aid me , O most
 holy Lord Jesus Christ, who canst
 not chuse but love , and by thy
 force and power enforce and con-
 strain my rebellious soul to love
 thee ;

thee, to the end I may gratefully
and pleasingly serve thee, and in
thy love obtain life everlasting.
Amen.

CHAP. 6.

*How a soul may gather and know
she is beloved of God.*

I Am not ignorant, O most
benigne and most propitious
Lord Jesus Christ, Thou'rt self, and
the life of Lovers; that he who re-
hemently and passionately loveth
thee, makes no question but by
thee he is infinitely more beloved;
and he that with singular intenti-
on, devotion, sollicitude, care, en-
deavour, diligence, and study in-
cessantly and ardently watcheth
and is vigilant how and in what
manner to please thee, doth un-
doubtedly

doubtedly much more finde these things to be accomplished by thee. For it is thy love which begets the souls love; and it is thy precedent intention which causeth a soul to be attentive, and thy sollicitous care which renders a soul careful. Whence it followeth, that such a soul prepares her self for thee; such by thine infinite mercy dost thou in effect eminently and virtually appear to her, according to that which is written, *Cum sancto sanctus eris, & cum peruerso peruerteris*: With a Saint thou wilt be holy, &c. Wherefore with one who is loving thou wilt be loving, with one that is vacant thou wilt be vacant, with one who is diligent thou wilt be diligent, with one that is careful thou wilt be sollicitous.

§ So great, O Lord Iesus Christ,

the

the greatest of Lovers, is thy be-
 nignity, grace, and favour to souls,
 that if a soul be watchful and waits
 upon thee, thou aforehand wert
 more vigilant. If a soul riseth at
 night in the beginning of the Vi-
 gils, and hastneth as much as may
 be to anticipate the Vigils and
 early hours, she shall be sure to
 finde thee, neither possibly can she
 prevent thee. For so it is that
 ever in such affairs thou dost attri-
 bute more to Grace, and give Love
 the precedency; thy love also is
 more extended and dilated in or-
 der to the soul as well after, as
 before. All which a soul devout
 and gratefull unto thee duly
 considering, and likewise admiring
 thy ineffable Majesty, flights and
 neglects all other things, glorying
 onely to attend and wait on thee
 with all devotion, preserves her
 self

self (through thy gracious assistance) for thee alone, laying aside all other cares and affairs.

§. O ever dear of lovers, O most loving Lord Jesus Christ, who overflows with so great and so inestimable goodness, that alwayes by loving us, thou art beforehand and prevents us. To those who seeks and searcheth after thee thou presents thy self and meets with them; thou lovest, yea, thy immense dilection and charity reacheth so far, as it embraceth even thy very enemies. Thou deniest thy self to none; thou despisest not any, but with a friendly beck of thy hand thou invitest all, and entertains all; excepting only such, who contrary to thy will, and as it were, whether thou wilt or no, obstinately and disobediently recedes and wanders from

E

thee

thee through their sins. But yet over and above so immense and exuberating is the abundance of thy love, that with much longanimity and mildness thou expectest and carries even for such as miserably wallow in their sins, to do penance; and sometimes sweetly enforces and compels rebels to return to their duty. Therefore be pleased to help me, O most merciful Lord Jesus Christ, *the fire and light of love*; and vouchsafe to set on fire and inflame my rebellious hard heart with thy love, by benefit whereof, for thine own sake and pure love, I may be heartily sorry for my sins and iniquities and by thee I may make condign satisfaction: so that I may with a pure, humble, and loving heart exercise and practise vertuous and acceptable works. Finally, by ver-

tue

(31)

tue of thy preventing exciting
grace, by help of thy *assisting con-*
comitant grace, and *subsequent* also,
I may so live in this present life by
thy love, as that being finished, I
may attain graciously everlasting
life to love thee gloriously. Amen.

CHAP. 7.

*Of the operation of the Love
of God.*

O Wonderfull dilection of
Gods favour ! we are alto-
gether unworthy and unprofitable
servants, yet nevertheless (O most
loving and kinde Jesus Christ) thy
plenitude of love manifests it self,
and worketh in thy ungracious
and unworthy servants, as not to
mention others, it hath delivered
and freed me miserable sinner from

many and divers perils : This is evident, because that when I went astray, thou broughtst me back and reclaimed me ; when I was ignorant, thou didst instruct and teach me ; whilest I sinned, thou patiently expected my doing penance ; being prostrated and cast down, thou didst raise me ; and when I came in to thee, thou didst receive me with thy most bountiful pity ; all the merit I could claim was nothing in comparison to what thy love had done. Thy love (O most sweet and most loving Lord Jesus Christ) worketh and operates in me, without hope to receive any benefit from me : *Quia bonorum meorum non eges* ; forasmuch as that thou standest not in need of any good of mine. Neither can I make thy love any commendable retribution, neither can I express

express or unfold it by word or speech : for thy love was so great and so immense , that thou wert silent and didst wink even when I did sin ; though I did not abstain from vice and sin , yet didst thou restrain from scourges ; I did persist in many and diverse iniquities , yet didst thou forbear to take revenge.

§ In every tribulation and necessity , thy most sweet love was set open unto me , and the bosome of thine infinite charity was unfolded ; neither did it reflect upon my indignity and demerit , but did relieve and succour all my necessities. O the work of inestimable charity ! for so , O Lord , didst thou visit me , and changed my hard heart , that those things are now bitter unto me which formerly were seemingly (yet falsely) sweet

and delicious. I that did then joy when I did wickedly in most villainous business, I begin now to recogitate and represent unto thee in the bitterness of my soul, all my by-past years: wherefore, O my Lord Jesus Christ, best Amorist, who movest the lumpish earth of my heart, and conturbs it, heal I beseech thee its contritions and stop its breaches, for that it is disturbed and moved. Let not the operation of thy most delicious love depart from me, or recede from thy creature; let it enter in to my soul and purge it from the dregs of sin; let it illustrate and enlighten it with the fire and incentive of thy love; let it rowl and raise it out of its drowsie slothfulness; let it take from it all ignorance, and teach me what I ought to do and practise.

§ O most merciful and gracious Lord Jesus Christ, who transcends all love, I am not able to devise and comprehend with how great charity thou hast loved me, and how freely and of pure liberality, and onely by grace, without any desert; for although I have divers wayes offended thee, nor did desist or give over sinning; thou notwithstanding didst wink and forbear, not hastening to punish me, or to inflict penalty and chastisement on me. Yea, thou didst look after me as a wandering sheep which had perished, to put me up on thy sacred shoulders, out of that incomprehensible love wherewith thou lovest all which thou hast created. Therefore I give millions of thanks, and also renders as many to thine immense love, pittty and clemency; and I

beg of thee with all humility and simplicity of heart, that thy love may never forsake me ; but let it remain with me , assist me , and protect me from all perils both of body and soul : To the end, that living here according to thy holy will and good pleasure, I may ever serve thee and incessantly love thee ; and finally may arrive to the enjoyment of thy endless and everlasting love. Amen.

CHAP. 8.

*Of the greatness of Gods Love
to Man.*

Although , O my Lord God, the world was turned a malignant, or settled in malice , and was full of miseries and calamities ; yet notwithstanding thou didst for
our

our sakes fend into this world thy
 most blessed Son. Yea, out of the
 abundance of thy love, thou didst
 transmit him into hell, or the low-
 er parts of the earth, that from
 thence he might draw forth and
 extract his distressed servants.
 For to this end and purpose didst
 thou missionize and send him into
 this world, that he being sold
 should ransom and redeem us, that
 he being slain should revive us,
 that he being ignominiously injured
 should enoble and adopt us for his
 children. Thou hast then sent thy
 Eternal Word, thou hast sent thy
 holy Spirit, and promised us the
 vision of thy blissfull face. And
 lest any thing should be wanting
 in heaven in order to our benefit,
 thou hast employed and sent thy
 blessed Angels for our service to
 sollicite our affairs; and moreover

wouldst associate mans nature to thy divine, in unity of the same divine person. Thou hast, O Lord, freely and *gratis* loved us, who were adjudged to death, and also unworthy to live. We were all as thieves led to execution, forasmuch as we were haled towards hell, but thy more then blessed Son did intervene and became our surety, whom we ought ever to bear gratefully in our memory, as it is written, *Gratiam fidei-jussoris tui ne obliviscaris, dedit enim animam suam pro te.* Forget not the favour of thy surety, (why so?) for that he hath engaged and given his life for thee.

§ Thou, O my Lord God, through the greatness of thy love hast not spared thine own Sonne and onely begotten, but hast given and delivered him up for us all;
yea,

yea, thou hast nearly allied us to
 thy self, when thou didst insepara-
 bly unite and marry our sister Hu-
 mane Nature, to thy most blessed
 Son: For so it is written, *In cha-
 ritate perpetua dilexi te, ideò at-
 traxi te, miseratus tui.* I have lo-
 ved thee with a perpetual charity;
 and therefore have I attracted thee
 and contracted with thee out of a
 compassion of thee. O my Lord
 God, who art a consuming fire of
 love, our flesh and blood could
 not have been more honourably
 and more gloriously matched or
 bestowed: whence it followeth,
 that if marriage between men doth
 so link them, that of enemies it
 makes great friends; how much
 ought this matrimony to attract,
 and by a sweet violence allure men
 to love with inflamed affections;
 that thou hast been graciously
 pleased

pleased inseparably to joyne in
 wedlock our dear sister, that is,
Humane Nature to thy beatificall
 Son. Truly (O my Lord God) I
 am that most ungratefull and most
 proud sinner, who not duly pon-
 dering so great an ingratitude of
 thy love, and not throughly con-
 templating so admirable an union
 or conjunction, have not disposed
 my self to love again reciprocally
 thy Son and the holy Ghost, one
 God, and one Lord; but have been
 many wayes inclined to affect
 what was evil, what was perniti-
 ous and wicked; yea, and have
 oft times brought them to effect.
 Oh then be pleased to help me
 most merciful and mercifull
 Lord, who art a most indulgent
 Patron of Love, direct me that
 may love thee above all; that
 may truly understand and com-
 prehend

prehend thine infinite benefits; that they may ever live in my memory, and I may be truly grateful for them: and at my departure mercifully grant unto me in thy favour and love, a life everlasting. Amen.

CHAP. 9.

Of the Causes of loving God.

O Most merciful Lord Jesus Christ, if we labour in the research of the cause or motive inducing us to love thee, it is thou thy self, and thy method of loving us is without mode or measure; because since thou art infinitely good without limit, and all our manner of living is finite and confined, thou nevertheless art to be beloved above all measure; and

and for this reason there is nothing which can with greater justice claim our affection, or with greater advantage and benefit may be loved then thine own self. For thou hast infinitely meritted of us, O my Lord Jesus Christ, who art the Love of all such who truly love, and are true lovers, in regard that thou hast conferred & wholly given thy self to us who are altogether undeserving. Thou art the *Efficient* cause, and the *Final* cause of our love and charity, that thou might take occasion to glorifie us, why? for that thou ministers the occasion, thou createst the affection, and thou art he who accomplisheth the desire and brings it to pass. For it is thou that didst make man, yea, and art made man, that thou might love us and make remonstrance thereof. It is thy
love

love which prepares and remunerates our love; it is thy love which with much benignity precedes, with much sweetness is looked for, and enricheth all who find it out.

§ 2. It gives it self for *merit*, it keeps and conceives it self for the *reward* of the Saints, and layes it self out for the *redemption* of Captives. If thy Merit be sought after, it is the main matter by reason that *thou first loved us*. Wherefore it is both meet and just that we should make return of our loves, and love thee again, especially if we would with an humble devout minde covet and desire thy mercy, thy free love, thy unexpected favour, thy invincible meekness and stupendious sweetness and delight. For what other things doth the prementioned; maturely

ly considered, cause (O most kinde and more then amiable Lord Jesus Christ, but ravish and unbowels the soul of him who duly ponders them, powerfully and vehemently affects and allures us; in fine, they cause one to contemn all things but thy self O Lord. Thy true love, O most clement Lord Jesus Christ cannot be idle and vacant, but is proposed his reward who is a *beginner*; promised to him that makes *progress*; and rendred to him who *persevereth*. The soul, O Lord, which truly loveth thee, seeks not after, nor looketh for other reward of her love, then thy inestimable self; or if she doth require or expect any other remuneration, in very deed she loveth thee not at all.

§ 3. O most meek Lord Jesus Christ, I am that most perverse sinner.

sinner, who misprizing and under-
 valuing thee, hath placed the af-
 fection of my heart on transitory,
 vain, and perishing objects; and
 with all my soul have loved such
 things which I could not keep or
 conserve. Help me, O most meek
 Lord Jesus Christ, who art a stout
 and strong Amorist, direct my
 heart that I may love and affect
 thee so passionately, as contemn-
 ing earthly and worldly things, I
 may wholly relinquish and forsake
 them, as things unprofitable, as
 things truly not valuable, but pre-
 judicial and obnoxious. That I
 may perfectly & perpetually hate
 my sins, that I may be truly sorry
 and penitent for what is past; that
 by vertue of the help of thy love,
 I may make a condigne satisfacti-
 on, and avoid hereafter all evil, all
 sin, and iniquity whatsoever. Fi-
 nally,

nally grant and enable me , that
 with a most sincere love I may
 serve and please thee in such man-
 ner, that in the conclusion I may
 purchase and possess thy immortal
 love and dilection for all eternity.
 Amen.

CHAP. 10.

*In what manner God is to
 be loved.*

IT is no wonder , O my Lord
 God , if an Infidel or Painime
 loveth thee not , for that he hath
 no knowledge of thee. But what
 shall I say of my self , thy miser-
 able creature and miscreant, in re-
 gard that I do acknowledge thee,
 and hold thee not onely for the
 free giver and authour of my life,
 the most bountiful Administrator,
 the

the most pious Comforter, the most carefull Governour thereof; but also over and above, for the most Plentiful Redeemer, the Eternal Conservatour, Enricher and Glorifier thereof. Justice and natural Reason dictates, exacts, and commands urgently, that I should totally give and dedicate my self by love to thee, from whom I wholly possess and enjoy my self. And truly if I owe my self in the whole unto thee, for that thou hast made me, I have greater obligation to love thee, for that thou hast remade and mended me; neither didst thou with so much facility reforme me, as thou didst forme me: because in once speaking thou didst frame me, but in the repair of me thou hast spoken many times, and many things; thou hast achieved wonderfull things, endured:

dured many hard things ; and not
only hast thou suffered grievous
things, but hast born mildly many
grand indignities and disgraces for
my sake.

§ 2. O most loving and kinde
Lord Jesus Christ, who art my
love, what retribution shall I make
thee for all thy benefits which
thou hast conferred on me? In
thy first work of the Creation thou
bestowed upon me my self, but in
the other of Redemption, thou
hast given thy self to me; and
hereby in making a donation of
thy self to me, thou hast restored
and delivered me up to my self.
Being then given and rendred back
again, I owe my self for my self,
so that I am twice a debtor. What
now shall I retribute and return
thee for these things, for were it
in my power to repay and render
my

my self infinite times, yet I am nothing compared unto thee, O Lord Jesus Christ, who refresheth languishing souls; would I make use of the understanding thou hast given me (as my bounden duty requires) I should clearly and manifestly behold after what manner, yea, how without mode and measure thou hast merited to be loved of me thy creature. Thou who wert beforehand with me in thy love, thou I say, who art so grand a personage, who so freely without any desert, who so much as is above all expression didst love me, so little, so ungrateful, and such a one as no tongue can set forth my poverty, misery, and my nothing. I know, O Lord, that thy charity hath an immense extention, and infinitely sheweth forth it self, forasmuch as thou art both immense and infinite.

§ 3 Tell

§ 3 Tell me then, O Lord, I humbly beseech thee, what manner of end and degree ought there to be of my love? For my love, O Lord, is not a free or gratuitous love, but is repaid, and being due, it is a due debt. O most clement Lord Jesus Christ, who dost revive by love thy friends, extend I pray unto me miserable sinner thy exuberating and overflowing love, that I may love thee according to the dignity of thy gracious gift, and agreeable to the utmost of my power, though it falls far short of what is due. For although I be not able to pay as much as I am indebted to thee, yet can I not possibly strain further than my ability reacheth; but I may be enabled to do more, if thou shalt deigne to give more, yet never proportionably to what thy worth

worth and prerogative of thy deserts justly claims. Grant me therefore thy most loving love, whereby through thy donation I may love and be enamoured of thee; that I may please thee, that I may serve thee, that I may fulfill thy commands, and that I may never be separated or sequestred from thee in this life nor the life to come, but that I may remain everlastingly glued and united to thee by love. Amen.

CHAP. II.

*Of a three-fold manner or way
of loving God.*

O Thou immensity of Love!
most sweet Lord Jesus Christ;
endoctrinate and teach me after
what manner and in what fashion
I

I should love thee; shew me a
 favourable remonstrance of thy
 grace and mercy, that I may love
 thee sweetly, prudently and valiantly: *sweetly*, lest through bitterness and amarulency I be averted; *prudently*, lest I be guilefully ensnared and caught in an ambuscado; *valiantly*, lest that I suffer oppression, so that I may never any manner of wayes be drawn or enticed from thy love, either by the pomp and glory of the world, or by the voluptuous allurements of the flesh. Instruct me, O Lord, thou who art Wisdom, that I may not be seduced by the Spirit of lyes and errour; shine bright in my minde thou who art Verity, that by adversities and scandals I be not molested and troubled. Strengthen and comfort me thou who art Vertue and Fortitude, lest I faint
 and

and make defaillance in thy service.
 Let thy *Charity* inflame my zeal,
 thy *Science* direct my knowledge,
 and let thy *Constancy* fortifie my
 purposes and intendments; that
 being armed with the prementio-
 ned things, and arrayed with
 those counterments, I may in thy
 love prove fervent, wary, and im-
 pregnable, and not slack or sloth-
 full, not void of discretion, nor
 pusillanimous or faint-hearted, but
 that I may love thee my God with
 a full and entire affection of heart,
 that I may love thee with all the
 vigilancy and circumspection of
 Reason: finally, that I may love
 thee with all might and fortitude,
 insomuch that I dread not even to
 expose my life and eye for thy
 love, who for the love of me
 vouchsafed to dye.

S 2. Be thou (O my Lord)
 F sweet

sweet and delicious to my affecti-
 on against all the adulterated de-
 lights and fallacious allurements
 of a carnal life. Let thy solid true
 sweetness vanquish all deceitfull
 false deliciousness and complacen-
 cy, after such manner as one nail
 drives out another. Be thou, I
 beseech thee, a previous foregoing
 light to my Intellect, a guide-star
 to my Reason; not onely to be-
 ware of the snares and traps of
 deceitful Hereticks, and to vindic-
 cate the Verity of Faith from their
 fraudulent proceedings; but also
 to enable me to decline and eschew
 all excessive indiscreet eagerness
 and animosity in my conversation.
 For thou, O Lord, art Wisdom,
 and it is thy pleasure to be loved
 wisely not onely, sweetly, other-
 wise the Spirit of error will easily
 falsifie and illude my zeal, if I neg-
 lect

lect science. For what? do I not know full well, O Lord, that the crafty fiend hath no such powerful engine to subvert the love in the heart, then if he can compass and bring about that I walk therein incauteously, and without the guide of Reason, destitute of prudence.

§ 3. O my Lord Jesus Christ, who art of Lovers the Fortitude, strength and Fortress, grant that I be valiant, courageous, and constant to love; neither shrinking at terrours, or flinching from labors. Let me love thee, O Lord, who art my strength, forasmuch as thou art my Firmament, Refuge, and Sanctuary, my Redeemer, my God, my Adjutour and helper: who art a Love eternall, a Love supereminent and transcending, of whose greatness there is no end

nor bound ; a Love of whose wisdom there is no number nor measure ; a Love whose peace surpasseth all sense. Let me, love thee, O Lord, I humbly and earnestly beg of thee, not only in words or lip expressions, but in very deed and verity ; so being furnished with thy grace in this present life, I may by thy gracious favour arrive to the never ending glory of all thy beloved friends who loveth thee entirely and eternally. Amen

CHAP. 12.

*Explicates what it is to love God
with all ones heart.*

TO love thee with all ones heart (O most clement, merciful Lord Jesus Christ, who art the immensity of love) is not to be carried

carried away and abducted by flatteries or blanditious enticements and charms ; it is, not to be seduced and withdrawn by frauds and fallacies, and not to be broken and dejected by injuries and affronts ; but to love thee so entirely with all the heart, as the heart byass not, nor is inclined so much to the dilection of any other thing as to the love of thee ; nor doth delight or taketh complacency in any thing else, more then in thy self. For he loveth thee not, who admits of any corrival with thee, or gives way to any other love which is not in order to thee ; for thou mayest justly claim all, who madest all, and framedst the whole man. O Lord, thou oughtest to be beloved with all the heart, by the titles both of *Creation*, and *Re-creation* (as I may so term it) or

Redemption; for in as much as thou hast formed man, he is a debtour to thy love; and for as much as thou hast repaired him, he oweth himself to thy love; and so much more is he indebted to thy love more then to himself, by how much greater thou art and surpasses man, for purchase of whom thou hast given and laid out thy self.

§ 2. O most benigne, loving, and kinde Lord Jesus Christ, who art a love immense, and unmeasurably spacious and broad spreading; break, crush, and mollifie my most hard and obdurate heart, that if it be not in a capacity to be elevated unto that pure sublime love, which relateth purely unto, and solely eyes thy Divinity, at least bow and bring it unto a pure sensible love; I mean, O Lord, to the
love

love of thy blessed flesh , and to what therein thou hast atchieved and ordained ; that I may willingly hearken unto all things pertaining. thereunto , studiously read them , frequently call them to minde , sweetly meditate upon them , devoutly contemplate thee preached and announced , either in thy Nativity , or in thy sucking Infancy ; either in thy Doctrine , or in thy Fast and penal austerities , either in thy Sermons ; or working of Miracles ; either in thy bitter Death and sacred dolorous Passion ; either in thy joyfull Resurrection , or glorious Ascension ; or finally , thy coming to Judgement in dreadfull Majesty. By this means shall my minde be girt in thy love , so as I may avoid and detest all vicious carnalities , shun and flee all alluring enticements ,

extirpate and root up all evil malignant desires or concupiscencies; in a word, it may refresh or recreate it self in thee, and feed upon the honey sweet and most delicious love of thee.

no 6: 3c I am not ignorant, O Lord, that by vertue of thy love all carnal life is banished, the world and worldly vanities receive a ticket of defiance; and that by benefit of thy love is ingendred a spiritual life, and brought up to its height and perfection, in such manner, that in all things wherein it is behooful she hath feeling or sensibility, she hath a sense and sentiment of thee, she is established in true faith, her purity is conserved, diabolical circumventions are prevented, and the practice of vertue is increased and advanced. Let then thy love (I beseech thee) have

have dominion and bear sway over me, and never hereafter depart from me; but in such manner ever governe, preserve, and order my life here, that through thy aid and gracious assistance, in thy Kingdom, love to me may prove life everlasting. Amen.

CHAP. 13.

*What it is to love God with all
the Soul.*

THou art worthy to be beloved (O my Lord Jesus Christ, the plenitude of all love) with all my soul, that is to say, faithfully as thou didst love us; in regard thou rather madest choice to have thy soul divorced and separated from thy body, then to cast off, or part with our distressed souls. For

He that loveth with all his soul
 shrinketh not at death, or is afraid
 thereof, such a sweetning-comfort-
 ing condiment and relish is love.
 Nothing is more delicious or plea-
 sing then love; and without love
 all things are unsavoury, insipide,
 disgustful, and bitter. Again, on
 the contrary, all things which are
 bitter and disgustful, let them be
 never so much bitter and sharp,
 love sweetens them, as the holy
 Fathers in the deserts and wilder-
 nesses have proved and approved.
 They made use of herbs and the
 bark of trees, dry bread and cold
 water for their sustenance and ali-
 ment. The ground was their beds,
 stones their bolster; their apparel
 was made of hair-cloth; in all
 which by reason of thy love, they
 felt, found, and tasted great sweet-
 ness, savour, and delectation. For
 what

what is here so hard, so difficile, so grievous and irksome, which true love doth not facilitate and renders null? And from hence it cometh, that through ardent love the holy Martyrs not onely patiently, but chearfully and with joyful alacrity supported all kinde of torments which could be thought on. For Love, or Amour, will not be tyred out by labour, torments and pains cannot surmount love and dilection, which by quiet becomes unquiet. Affection may rest, Tentation also may quiesce and surcease; but love cannot acquiesce, rest being to it restless.

§ 2. He that hath been inebriated and satiated with the taste of love, is jocund and joyful in every good work; he is in pain and yet is insensible thereof; he toils and is not turmoiled and wearied out; he

he is derided and scoffed and takes
 no notice thereof. No treasure is
 comparable or can stand in com-
 petition with the love of the soul.
 Man is ignorant of the due esti-
 mate and value, seeing all the
 Gold in the world in comparison
 of it, is but as a little sand. With-
 out love the Rich man is poor,
 and with it the Poor man is very
 rich; for as much as he who lo-
 veth God with all his soul, is in
 possession of whom he loveth:
 for it were not possible to love
 one truly, unless he did enjoy
 whom he loved. Thy Love, O
 Lord, is not employed by any
 other love, neither doth it admit
 any commerce with any other im-
 pertinent love. The truth is, they
 are inconsistent; true solid things
 are not compatible with things
 vain and counterfeit; celestial co-
 heres

heres not with perishing terrene things ; spiritual agreeth not with carnal ; nor that which is soveraign supreme, is compossible or uniable with what is lowest and most abject.

§ 3. O most clement Lord Jesus Christ, the incomprehensible authour and infuser of love, I most wretched sinner replenished with all iniquity, have not loved thee with all my soul ; yea, which is most damnable and prejudiciall unto me, having misprized and relinquished thy love, I have placed my affection upon worldly, vain, noxious, and pernicious objects : insomuch as this lamentable and miserable love will bring and induce me into a perpetuall hatred and aversion, except thine infinite mercy interpose, and thine infinite love disdains not to succour and relieve

relieve me. Wherefore I beseech thee, let thy glorious love advance in me, whereby I may be attracted and drawn to thee with a defiance of this transitory love, to the end, I may perpetually and ever abide in thy holy love. Amen.

CHAP. 14.

*Explaineth what it is to love God
with all ones Minde.*

Most holy Lord Jesus Christ, the very height, tickling top, and exaltation of love, we are bound to love thee with all our minde; that is to say, with good remembrance, perpetually and perseverantly; so that all the faculties, powers, and senses of man, namely, the Will, Understanding, Memory, and their operations,

rations, wholly wait and attend upon thee. But if in other dilections and love they be entertained and preoccupied, it appears now that he loveth not thee with his whole Minde, who is so employed and prepossessed: for it is written, *Omni tempore diligit, qui amicus est*. Such manner of love then is a band, a line and glue of the whole man, uniting him, and tying him unto thee with an indissolvable knot; because love is a certain mutual force, and an attractive power, moving and conjoyning the highest things with the lowest, and making the least and meanest inferiour things firmly to adhere to the better and superiour things which layeth uppermost; in such manner, as a soul so joyned and closed up with such glue, may say unto thee, *Dilectus meus*.

meus mihi & ego illi: My beloved to me, and I to him: My beloved is wholly mine; and I am totally his. So great, so powerful is a love proceeding from the whole mind, that a soul united unto thee by such glue of love, neither by pain nor torment, neither by fire nor sword, nor any other punishment can be severed and separated from thee, unless the iniquity or impurity of mortall sin intervenes and comes betwixt. What said I? yea, O Lord Jesus Christ, the harbour of Lovers, sooner may the hand be taken from the arme, and the head moved from the shoulders, then a soul united and wedded unto thee by such glue of affection, can by any wayes be divorced from thee. Things which are conjoyned with strong glue are sooner and quicklier broken
and

and severed in any other place
 then in the close or joynture : even
 so it is with such a soul, as perspi-
 cuously and clearly is to be seen in
 thy holy Martyrs ; who by no tor-
 tures and pains could be drawn
 from, nor so much as a little be
 sequestred from thy love, sooner
 might the foot be separated from
 the leg, or the head from the
 shoulders, then they be divorced
 from thy love.

§ O dilection ! O charity ! how
 great, how strong is thy bond
 wherewith God Almighty could
 be bound ? O most holy, O most
 gentle Lord Jesus Christ, Artificer
 of love ! this cord tyed thee to fast
 to the Cross, that all the ropes
 and cables in the universall world
 could not, nor were of force to
 have bound. Love (O most be-
 nigne Lord !) which flowes from
 the

the Minde, is the the tripple cord which can hardly be broken; *Triplex funiculus qui difficile rumpitur.* For as much we are bound to love thee *with all our heart*, that is, by our Understanding without error. *With all our soul*, I mean with the Will without contradiction. *With all the Minde*, that is to say, by the Memory without oblivion or forgetfulness: O most mercifull Lord Jesus Christ, the most bountifull and most powerful giver of love, grant unto me this grace of loving thee, with all my Heart, with all my Soul, and with all my Minde; that I may never be divorced from thee, but perpetually abide and remain with thee in perfect love and charity. Amen.

CHAP. 15.

*Sheweth that Love is the strong
Armour of the Soul, or the Souls
Armour of proof.*

MAN being fortified with the
buckler and armour of love
(most indulgent Lord Jesus Christ)
in the combat of temptation standeth
immoveable, invincible, and
most stedfast; no wayes afraid al-
though the whole army of Devils
should encounter with him. For
thou, O most holy Lord Jesus, art
a strong Adjatour, and a valiant
Defender, who will stand to and
by a man that hath love; by rea-
son that thou thy self art love, and
he who keeps his standing in love,
stands with thee. Thou dost also
assist one who loves as a true and
faith-

faithfull friend and confederate
 who willingly aids his friend and
 protects him, as it is written, *Cu-
 sedia Dominus omnes diligentes suos
 & omnes peccatores disperdit*: Our
 Lord doth guard all those who
 loves him, and will destroy all sin-
 ners or prevaricators; that is, all
 infernal Devils, or pestilent perni-
 cious men. But, O Lord, it fareth
 not so with other vertues, because
 if any one doth a thing without
 love or charity, thou art not so
 present to him, or so readily assist
 to his help. True love in thee, O
 Lord Jesus Christ (most true lo-
 ver) renders a man unconquerable,
 for on all sides it guards and pro-
 tects him, which no other vertue
 is able to performe but onely in
 part: For example, Abstinency
 defends a man onely from Glutto-
 ny, Modesty preserves from Luxu-
 ry,

ry, and so of the rest. Yea, I say more, other vertues without love or charity, defend the one side, and on the other fails and falls down, whilst from his action and work ariseth boasting or vain glory, as evidently may be made to appear in Alms and Fasting, which are not available, or meritorious, unless thy love hath the conduct and perfecting of them.

§ Hence it is that Sathan with all might and main endeavours to assault and invade this Fort of love: for put case that we be chaste, or that chastity be in us without love, he fears nothing, for that he hath no pressures in the flesh, so that he cannot fall by luxury or carnality. As for Abstinence he dreads it not, why so? for that he useth not meat or corporal sustenance, who is not urged
with

with any corporal necessities. Neither is he afraid in the distribution of worldly substance, or giving of almes, if love be absent, for that he needs no subsidies of riches. But he greatly fears in us true love, wherewith we love thee, and our neighbours; he ever envies concord and unity; for as much as the love which we enjoy upon earth, he not willing to keep, fell from heaven. Thy love, O Lord Jesus Christ, who art most worthy to be loved, beats back and repells all temptations, which no other vertue doth; for other vertues may consist with sinne, be deprived of their forme and life, and be inform, not meritorious of life or eternal glory, as the Moral vertues were in the Philosophers; and therefore are no safeguard to keep and defend us from all sins or temptations:

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ptations : But thy love is contrary to all sin, and resists all temptation, yea, and yields neither to death, nor to any torment; it is not to be conquered, no, but gains victory and wins triumph over death. This true dilection and love graciously grant unto me, O Lord Jesus Christ, who art the life and vigour of lovers, that with thee I may live in love for all eternity. Amen.

CHAP. 16.

Declares that by Love sins are remitted and pardoned.

SO high and mighty is the power of love (O superamiable, and more then beloved Lord Jesus Christ) that by it sins are remitted and forgiven : for there is not any
sin

sin which by love is not pardoned
 no fault so grievous, no offence so
 enormous, which is not expelled
 by the approach and advent of
 thy love; what blemish so filthy
 and ugly, so naked and inveterate
 which thy love and charity do
 not abolish and raze out? And
 why? because thy love is contrary
 to mortal sin, and is incompatible
 therewith. Thy true and genuine
 love being endued with that ver-
 tue to expell and destroy sin, after
 that manner as heat driveth away
 cold; but the like cannot be said
 of any other vertue. What hath
 been said may be evidenced in that
 Blessed penitent St. *Mary Mag-*
dalene, who abounded with so many
 sins, and yet notwithstanding by
 the benefit of love all were par-
 doned, because the mouth of veri-
 ty have uttered, that *remittuntur*

*ei peccata multa quoniam dilexit
 multum* : that is, Many finnes are
 forgiven her, because she loveth
 much; for although she wept
 abundantly, washed his feet with
 her tears, wiped them with her
 hair, kissed and anointed his sacred
 feet; yet the remission of her sins
 is not ascribed unto them, but at-
 tributed fully to love; because
 without love they had no merit,
 nor were beneficial, but they were
 certain signes and sparks of fire,
 prepared and bred by love: which
 were, O Lord, so far forth graceful
 unto thee, forasmuch as they were
 by loves command engendered;
 for she did love indeed very much,
 for that she loved with all her
 heart, with all her soul, with all
 her minde, which is manifestly pa-
 tent in those symptoms and de-
 monstrations of love she held

G

forth

forth and shewed; for she loved thee above all things, but not too much, because, O Lord, thou canst not be loved too much: yet, the mode of loving thee is without mode and measure.

§ And herein appears the excellency, nobility, and worth of this love; for that it is not to be lost by any excess, neither can its increase prove vicious, but redounds to greater commodity and benefit. On the contrary, a man may nevertheless fast too excessively, give almes above ability, pray too much, and hope more then he ought. Your Moral Vertues also, if they transcend a mean and mediocrity, becomes sinful and peccant. O most clement Lord Jesus Christ, the best of lovers, I wicked and wretched sinner revolving these things in my mind,
finde

findes that neither mentally nor really by work, I have accomplished them; but that farre estranged from true love and charity, and wholly frozen in coldness, I have mispent miserably my time in innumerable sins and vices. Be thou pleased to assist and help me, O most mercifull Lord Jesus Christ, who art an immense fountain of love: and that thou wouldst graciously pardon and give me a plenary indulgence of my sinnes and trespasses, vouchsafe to infuse into my soul thine everlasting love. Amen.

CHAP. 17.

Demonstrates that Love is the most direct, right, and ready way, to come to the enjoyment of God.

TRue love, (O most loving and benigne Lord Jesus Christ,
 G 2 who

who art the remuneration of love) is the most direct and easiest way to come unto thee; neither is any other vertue needfull; in the practise whereof there may be obliquities and deviations. It is love and charities prerogative which is the right way that leads to the celestiall countrey: other vertues may be inform, or devoid of life, and consist with sin, or not be destroyed thereby. There may arise vain glory from their acts, which as wind, blows on the passenger; yea, often impetuously drives one into the chaos of hell. For it may happen that he who undertakes a long and tedious pilgrimage, or he who by austerities mortifies and chastises the body, or he who bountifully distributes and giveth almes, oftentimes is assaulted and driven with the gales and strong windes

windes of pride and vain glory,
 and so whilst they perswade them-
 selves they are boun and sailing
 towards penance, they fall into
 the gulf of hell. Wherefore, O
 Lord Iesus Christ, who art the en-
 tertainer of love, and the giver
 thereof, Fasting, Prayer, and Alms-
 deeds are not always infallible, and
 ever the right way, but Love and
 Charity without all peradventure,
 is the most direct way, without
 any by-way, turning or deviation:
 it is the shortest way without any
 tediousness; it is the plain way
 without hillock or rubbe; it is
 the clear way without cloud or
 darknes; it is a secure way with-
 out peril; it is a pleasant way ac-
 companied with a good compani-
 on; with thee, O Lord, I mean,
 O most loving guide and convoy.
 It is the way to come to eternall

glory, which will not suffer one to decline to the *right hand* of prosperity, nor permit one to go un- to the *left hand* of adversity.

§ This way of love, O Lord Jesus Christ, eternal guide of love, is *the true way*, no feigned or seeming way. It is a cordial not verbal way; a fruitful way, not a vain idle way; a way not onely of words but of deeds; a way which is cautious and circumspect, not improvident or precipitous; prudent not foolish, in such sort as the person is loved, his fault refused. It is the Kings great way, no small path, insomuch as it gives its life for his friends. A constant way, not a momentary transient way, as thou, O Lord, in the end didst make remonstrance: forasmuch as loving thine, thou didst love them at the end, and to the end

end of thy life. If any then (O Lord Jesus Christ, most constant lover) will with speed arrive to the celestiall countrey and kingdom, he must walk in the way of Love and Charity; because that he who loveth most ardently, shall make the greatest haste, and soonest arrive and finish his journey.

§. O most merciful Lord Jesus Christ, who through thy excessive love hast compassion even of those who do not reciprocally comply in love; I confess my love hath been naught, perverse, and false, for that it was not cordiall but verbal, not unfeigned but feigned. I have defended my friends in their wickedness and iniquities, and so have not hated the wicked and ungodly. I have loved fortune and prosperity, which having passed and turned, I have changed my affecti-

fection. Pardon me, O most holy Lord Jesus, O most merciful An-
 rist, vouchsafe to forgive me, and
 grant graciously unto me so much
 grace to love thee, that having
 relinquished and renounced all
 vain fond affection displeasing un-
 to thee, I may love thee above all,
 and that assiduously and with con-
 stancy; so that I be not for a mo-
 ment separated or divorced from
 thy love; but remain and dwell
 therewith and therein, for ever and
 ever. Amen.

CHAP. 18.

*That Love obtaineth of God all
 just requests.*

Love and dilection (O most
 clement Lord Jesus Christ,
 who art love it self) readily and
 with

with ease obtains what it requests
 and beggeth of thee. Why so?
 because thou willingly givest ear,
 and graciously grantest the peti-
 tions of such as truly loveth thee;
 for it is written, *Dilexi, quoniam*
exaudies Domine vocem orationis:
 that is to say, I know I have loved
 thee, because thou wilt hear the
 voice of my prayer; so exuberant
 and overflowing a love is thine.
 O most sweet Lord Jesus Christ,
 who art a spiritual Lover, that
 doth not onely conferre and grant
 spiritual graces to him that loveth
 thee, but also heapeth upon him
 temporal blessings and goods, as
 thou thy self have spoken: *If ye*
obey my commands, that ye love your
Lord and serve him with all your
hearts, with all your soul and minde,
I will give you rain early and late,
that ye may gather the fruits of
G S wine,

wine, and oyl, and hay, out of your fields. Thou shewest moreover and extendest thy favours and mercies to the lover of thee, according to that of holy Writ; *Pacem misericordiam in millia millium in qui diligunt me*: Doing mercy upon thousand of thousands to those who loves me. Thou infusest also thy wisdom on him who loves, as it is written, *Unus est altissimus & sapientiam suam (id est datum suum) prebet diligenti se*: One is most high who doth bestow his wisdom (that is, his grace) upon him who loves him. This is not all. Thou dost give, and that liberally also dost grant joy and gladness to him who loveth thee, according to that Scripture: *Dilexisti iustitiam, & odisti iniquitatem, propterea unxit te Deus, Deus una oleo laetitia*: Thou hast loved justice,

justice, and hated iniquity, for which reason, God, and thy God, hath anointed thee with the oil of gladness.

§ Thou dost then, O Lord Jesus Christ (most bountifull remuneratour of thy lovers) favourably hears, and liberally imparts many good things and graces to them that loveth and are entirely affected unto thee.. But it fareth not so with them who neither do, nor will make demonstration of love unto thee: for thou givest not audience to such, but rather art provoked to indignation, when such beggeth any thing of thee. When an undeserving and unworthy person is employed to supplicate and to make intercession, it is worse, and exasperates the minde of the party offended.

§ O most merciful Lord, how often

often have I offended and provoked thee? because being a most unworthy wretch and most wicked sinner, I have presumed to beg and ask many things of thee, who was not worthy the least of thy mercies; for that I did not love heartily and in very deed, but only verbally and vocally; whence I rather meritted hatred then love, punishment then glory: But nevertheless I confide in thine unspeakable love, O most holy Lord Jesus Christ, who art an inexhaustible fountaine of love, which I humbly beg not to divert from me, but graciously and clemently give all to me, to the end thou mayest inflame my cold heart so to love thee, that misprizing and despising all transitory and perishing love of this miserable life, I may be through a daily, constant contemplation,

plation, never ending, but everlasting, be elevated unto thee by a pure and permanent love in thee.

Amen. *bro. I O, meditation not*

live more in the love of God

CHAP. IX.

Demonstrates that the love of God defends and deliver us from all evil.

THOU art a faithful true friend (O Lord Jesus Christ, most vigilant Amorist) who dost guard, free, and defend such as loveth thee from all evils and perils. This thou hast made manifest in thy servant *Daniel*, who loved thee with all his heart; he being cast into the den of Lions was drawn forth untouched through thy protection, and set at his full liberty. whereupon he said, *Recordatus es mei*

mei Domine, & non dereliquisti me.
 Thou wert mindefull of me, O
 Lord, and didst not forsake me.
 Thou dost then, O Lord, deliver
 him who loveth thee from evil, and
 from the assaules of the infernall
 Lion; yea, and rescues me from
 him without any dammage. And
 forasmuch as a most faithfull friend,
 thou dost free and guard from all
 mischief, the Prophet cryeth out
 in the name and person of every
 one who loveth thee, *Diligam te*
Domine, fortitudo mea, &c. I will
 love thee, O Lord, who art my
 fortitude. *The Lord is my Strength,*
Firmament, and my Redeemer. God
 is my Adjuteur and helper, in him
 will I hope; He is my Protector,
 the Horn of my salvation and safe-
 ty; he is my Safeguard and Re-
 ceiver.

O most mercifull Lord Jesus
 Christ,

Christ, unspeakable sweetness of
 love; thy love is altogether in-
 estimable, and above all prize or
 estimate, which helpeth a sinner,
 and defends and shelters him. For
 when a miserable sinner offends,
 through some evil *suggestion*, or
 bad thought, thou art to him that
 loveth thee his *fortitude*, to keep
 out or beat back the cogitation.
 And if the sinner proceeds further
 to *delight*; thou art then his *for-*
tress, that the delectation prevail-
 eth not. But when the sinner will
 loosen the reins to *confer*, thou,
 O Lord, becomes a *refuge* unto
 him to give contradiction there-
 unto: Yea, when he shall come
 so far as to defend his fautes, thou,
 O Lord, art his *Redeemer* and de-
 liverer, that he abhorreth that *an-*
dacity and insolency. If he will
 secretly commit sinne; thou (who
 art

art every where present) art his
helper, that he doth not fall into
 it. And if he would publickly
 sin, thou art his *Protector* against
 all iniquity: Should he wade fur-
 ther, as to be induced into a cu-
 stom, thou art the *Horn of his sal-*
vation. Finally. Should he falsely
 be seduced that he should consume
 through desperation or indurati-
 on, thou art his *Sanctuary*, and
 his *susceptour*, or *Guest-master*,
 who will give him entertain-
 ment.

§ Wherefore, O Lord, thou
 art a most faithful friend, and thy
 true amity farre excelleth and sur-
 passeth all other friendship and
 love. Thou lovest ever, as well
 at our death as in our life; thou
 lovest as well in adversity as in pro-
 sperity; also one who dyeth hap-
 pily, rather then him who liveth
 unhap-

unhappily ; thou, O Lord, lovest
 infinitely more, than thou art be-
 loved ; yea, which is more, thou
 lovest although thou art not re-
 paid again with love and recipro-
 cally beloved. Thou lovest the
 sons for their parents. What said
 I ? yea, for one good person in a
 city, community, or congregation,
 thou lovest many who are bad
 and unworthy of thy favour. O
 most loving Lord Jesus Christ, I
 most miserable and wicked sinner
 destitute of all love and grace, but
 fraught brim full of malice and
 iniquity, I (I say) have not loved
 thee according to my bounden
 duty ; but having a heart hard,
 obdurate, wandering and vaga-
 bond, I have applied and employed
 it in affecting such things which
 were oft prejudiciall and noxious
 unto me : which heart of mine, O
 Lord,

Lord, vouchsafe to raise ever unto
thy love, so that my life and glo-
ry, may be an inalterable and ever-
lasting love of thee. Amen.

CHAP. 20.

*That the Love of God refresheth
and justifieth a man.*

IT is not honour, nor money,
nor any terrene substance, no
not (Moral) vertue, neither art or
science (O most benigne Lord Je-
sus Christ, *the fulness it self of
love*) is of force or sufficient to
replenish the soul, or satiate the
conscience, but onely and soly
thy true love can give acquies-
cence. For thy love is either iden-
tified, and all one with grace, or
without it; but without grace it
cannot be true dilection. Now
that

that which during this mortal life, or pilgrimage, can fully content and satiate a soul is *grace*, which inseparably is ever with true love. And forasmuch, O Lord, that he who loveth thee, doth enjoy thee according to the holy Text; *Si diligimus invicem Deus in nobis manet*: If we mutually love one another God abides in us, he cannot be poor who hath God in possession whom he loves. A man that hath gold in a chest is not truly rich, but that conscience which enjoyeth thee cannot but be enriched. Whence it is written, *In me sunt divitiae & gloria ut ditem omnes diligentes me, & thesaurorum eorum repleam*: In me are riches and glory to enrich all that loves me, and replenish their treasures.

¶ O most mercifull Lord Jesus Christ,

Christ, who art *most rich in love*,
 he that covets to be rich and filled
 with love, must purchase and ac-
 quire thy true love, which indeed
 is *reficient, perficient, and sufficient*,
 for should any be destitute or void
 of true love, although he should
 possess all the wealth of this
 world, and over and above had all
 the Wisdom, Fortitude, Simplicity,
 Beauty; in a word, were master
 and owner of all the virtues the
 Philosophers writes of, yet were he
 poor and miserable. Therefore of
 one who placed his affections on
 earthly things is it written, *Thou*
sayest that I am rich and wealthy,
and stand not in need of any help,
and art ignorant for that thou art
wretched and miserable poor, naked
and blinde; I perswade thee to buy
fiery Gold, that thou become rich.
 O most clement Lord Jesus
 Christ,

Christ, who art a consuming love,
 what an inestimable doctrine hast
 thou delivered unto us sinners, in
 dying for our salvation, to the
 end we might buy *fiery Gold*, by
 which is understood love and cha-
 rity: for as gold excelleth all other
 metals, so doth love transcend
 and surpass all other virtues. It is
 behooful that this precious gold
 should be in the highest degree in-
 flamed with thy love, and mighti-
 ly enkindled with a delight of thee.
 Neither is it to be bought or pur-
 chased with coin or money, but
 by a good will, by good desires,
 and good affections. Whence it
 comes to pass, that there cannot
 be a better purchase, than the ac-
 quisition of this love: nor can any
 thing be more dear and inestima-
 ble when one hath the possession
 thereof. O most holy Lord Jesus
 Christ,

Christ, rich in love, I am wretched, miserable, poor, naked, and blind; grant and give unto me this inflamed fiery gold, that is, thy love, whereby my soul may be set on fire, to the end it may be refreshed, fatiated, and quietted in thee, that so I being enlarged with thy grace and love, may finally arrive to thy everlasting kingdome of love. Amen.

CHAP. 21.

That we must very constantly insist upon, or stick fast to the Love of God.

O Most clement Lord Jesus Christ, best of lovers, we must adhere unto thy love, for as much as the object thereof cannot be but good, and thou art the
foun-

fountain of all goodnes and bo-
 nity. Thou art our Father both
 by Creation, and by thy Deity.
 Thou art our Brother both by Re-
 demption, and thy Humanity:
 thou art our natural Liege Lord
 and no externe: what have we
 which we enjoy not from thee?
 and from whom in the close of all
 do we expect and everlasting re-
 ward and præmium, but from thee?
 Therefore it is convenient and re-
 quisite that we should wholly ap-
 ply our love and affections unto
 thee, and constantly stick fast to
 thy love, as the holy Text doth
 order us: *Hearken, O Israel, what
 is it that the Lord now requires, or
 what is it that he demands of thee?
 but, that you fear your Lord God,
 and walk in his wayes: and that
 you love him, and serve him in all
 your heart, soul, and minde; and
 that*

that you keep the Lords Commandments, that it be well for thee. Israel is every faithful Christian who through faith seeth thee, who is obliged in the highest degree to love thee; and who by thee also is most beloved. For thou hast loved us, and washed us in thy love; thou counselest and admonishest us sweetly, not sharply, in that thou requirest of us, to wit, that we should with dread, reverence thee according to that holy word, *You shall fear your Lord God*: Whence love is founded in the fear of thee, and derives from thence its origine. For it is written, *The fear of the Lord is the beginning of love*: which acquires force, and is augmented by the exercise of other vertues proceeding from the command of charity. And therefore it is said, *And you shall*

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shall walk in his wayes, that is to
say, in good works, as namely
almes, deeds, fasting, prayer, and
so forth; for by these things love
is rendered more vigorous and ve-
getable, as fire waxeth greater by
the apposition and addition of
fuel.

§ And the love of thee, O
Lord, is ripened to an accomplish-
ment by the affection of the in-
ward love, for which reason it is
said, *That you shall love your Lord*
God. It is also compleated from
the act of external honour, whence
it is said, *That you serve him in all*
your heart, soul, and minde. Final-
ly, it is conserved by the obser-
vance of thy Commandments, for
which cause it is ordered, *And thou*
shalt keep the Lords Command-
ments, that things may go well with
thee. O most benigne Lord Jesus

H

Christ,

Christ, whom it is all justice to love, thou hast most graciously given unto us a wholesome and beneficial rule of loving thee. For it is a thing of the greatest equity that may be, to fear and reverence thee: It is a thing of the greatest facility that we walk in thy wayes: It is a thing of the highest goodness that we love thee; of the greatest honour that we serve thee; in a word, of the greatest justice and perfection that we keep thy commands.

O most holy Lord Jesus Christ, who art a merciful and just Lover, do not, I beseech thee, weigh my sins to punish them, but vouchsafe mercifully to pardon them; and give me thy grace, that through thy fear there arise in me true love by affection of internal love; and that by the act of externall honour

nour it may be perfected and professed : and finally, that it be preserved by the exact observance of thy precepts , that it may be well for me in loving thee, now and for evermore. Amen.

CHAP. 22.

*Of the beneficial fruit and facility
of the Love of God.*

THy words are full of truth, O most mercifull Lord Jesus Christ, (patterne and platforme of love) who said, *My yoke is sweet, and my burthen light.* That is, to love thee, O Lord, which is truly both sweet and light in the highest degree ; insomuch as none have or can have the least cause or excuse of not loving thee. Whence if one were commanded

to fast, he might reply, I am weak and feeble of body ; if he were ordered to give almes, he might say haply, I am poor and unable , if one should bid him betake himself to prayer and contemplation, or to visit the Saints Churches , he may peradventure say , I am sick and ill disposed : But when it comes to that that he is injoynd to love God and his neighbour, he cannot be furnished with any just or lawful excuse. Wherefore, O most milde and benigne Lord Jesus Christ, the Amorist of love, I know full well it is a thing of so much facility to love , as thereby the body is not afflicted or aggravated, the foot is not pricked, the head doth not ache, the belly is not annoyed, the tongue is not exasperated , the purse is not emptied; because love consists in the actions

of

of the soul, and there lodgeth. By which it evidently followes, that he who lodgeth, is not sensible of labour and pain.

§. Love doth not exceed the power and faculty of man, but is liable to his power and performance; neither is love at such a distance from him, to wit, above his reach and understanding, so that he cannot apprehend; but it is at hand, intimately present both in mouth and heart to accomplish and perfect; and to love thee, O Lord, who art most glorious, most delightful, and above all prize; for the object on which amity reflects and makes for, is *Good*, which is *Honourable*, *Delightful*, and *Profitable*. All which moving attractive formalities and objective conceptions are in thee, O Lord Jesus Christ, who art more then

amiable and passing good. By Love a man liveth by the life of grace, and doth many good works that he may gain the possession of the land of the living. It is a facile easie thing love (O more then beloved Lord Jesus Christ) from which none of what degree soever, state or condition, can be exempted or justly plead an excuse.

§ O miserable and wretched sinner, what shall I do or whither shall I turn me? for by testimony of mine eye I see and know what my obligation is, and yet doth it not: I understand full well, O most clement Lord, that I cannot any other way procure and merit thy favour and good liking, but by love; and yet (woe is me!) I apply not my minde thereunto, but misprize and undervalue it. I do,

do not dispose and prepare to purchase, but complies effectually with my sinful inclinations; upon those I dwell, in those I take complacency, and in those almost continually I lie miserably prostrate: Wherefore vouchsafe, O most holy Lord Jesus Christ, who through love dost purge and purifie souls, look upon me graciously with the eye of pitty and compassion. Blot out my surpassing great iniquities, and incline my naughty perverse heart to love and affect thee; permit me not to recede and part from thee, nor swarve from thy most benigne gracious holy will; but that with all might and main I may avoid in thought, word, and deed, whatsoever is contrary and repugnant thereunto; so that by thy assistance I may attain and obtain a love everlasting. Amen.

CHAP. 23.

That it is a most comfortable and profitable life to love God.

THe fruit and utility (O Lord Jesus Christ, authour of all love) which is acquired by thy love, is not onely eternal glory, of which Holy Writ saith, *That neither eye hath seen, nor ear hath heard, nor hath it ascended into the heart of man, what thou hast prepared for those who loves thee.* But there is also great benefit even in this life, for as much as he, O Lord, who loveth thee, in case that he erres, or be deficient, is gently and sweetly corrected and chastised by thee, as a beloved son by a father, who careth little for an outward or externe servant; whereby it is
mani-

manifest, that thy scourges and corrections be great arguments of thy love. And as for desperate, perverse, and obstinate persons, thou permits them to rove up and down at their pleasure, and to fall into the precipices of sin: because, *whom thou lovest thou chastizest, and scourgest every child thou receivest.* He that loveth thee, O Lord, liveth and converseth peaceably, for that he abides in peace of conscience, and in a pleasant tranquillity, without grudge, envy, or hatred.

§ He that loveth thee, O Lord, is by thee diligently preserved from evil. Even as man most carefully guards the apple of his eye, and highly tenders it: so, O Lord Jesus Christ, thou (who art a good friend, and true lover) dost protect, defend, and guard thy beloved,

H § ved,

ved, lest he falls into sin, or be afflicted by the Devil, according to that which is written; *Ye that love God, hate what is evil: he keeps the souls of his Saints, and will deliver them from the hands of sinners.* Thou preserves the souls, not their corporal beauty, nor their possessions or lands; for that such things are not dear unto thee, or valued by thee: But thou protects their souls that they be not captivated by sinne, and thou rescues them from the power of the malicious, that they may not be oppressed by the Devils tyranny. The lover of thee, O Lord Jesus Christ, *Glorious of lovers*, is much honoured by thee, for that an act of love is a divine act, and an act of an Angel, not of a Devil. Because it is thou who lovest; as it is written, *Ego diligentes me, diligo: I*

am.

am he who loves those who loveth me. And in the Angels there is vertue and acts of greatest love towards thee, O Lord; in order also to their *own consorts*, or orders; and towards us. For they love in such manner as the supreme Hierarchy, from the fervour and heat of Charity, are denominated *Seraphins*. Thou receivest to penance him that loveth thee, thou remits his offence, and through thy great pitty, unspeakable benignity, and inestimable bounty, mercifully bestows upon him thy grace.

§ O most merciful Lord Jesus Christ, more then most worthy (as I may truly say) to be beloved; how full of misery am I a most wicked sinner, who having understood this great benefit of thy love, I ought to have loved thee
for

for thine own worthy self sake;
 and if being poorer, I would not
 love thee for thy self, yet at least I
 ought to have loved thee for mine
 own self, and proper interest: that
 by this means, from an inordinate
 love, I might happily come to thy
 true love, which consists in loving
 thee purely and solely, for thy self,
 and not for any other respect or
 account. Vouchsafe then, O most
 benigne Lord, to succour me, and
 create in me a new heart, that ab-
 horring and detesting all things
 displeasing unto thee, I may love
 thee, serve thee, obey thee, and
 fulfill thy holy command; so that
 truly and orderly for thine owne
 self, and upon no other score, I
 may love thee for ever and ever.
 Amen.

CHAP. 24.

*That Love is the precious Garment
of the Soul.*

HE that is invited unto thy heavenly Nuptials, O most sweet Lord Jesus Christ, O most loving celestial Spouse, ought to bring with him the wedding garment; lest entering without this nuptial weed, by thy order he be cast out and throwne into outward darknes, where there is, and alwayes shall be, weeping and gnashing of teeth. This garment, O most benigne Lord, is love and charity, which excells and transcends all other vertues. This garment is woven of most precious threds, that is to say, of thy benefits and favours conferred on man;

ic

it is made and adorned with a rare and subtil art and mastership, denoted by thy *unseamed garment*, which was neither cut nor divided; because love must be undivided; and should any make rent, or cut it in pieces, they should be esteemed farre worse then the Souldiers that crucified thee, who did forbear and refused to divide that garment.

§ These wedding cloathes (O Lord Jesus Christ, spouse of love) are very soveraigne and efficacious. Why so? for that they keep one from the cold of devotion, and inflames a soul in thy love, very much adorns and beautifies it. This nuptial garment is that which makes a distinctive signe betwixt thy Elect and the children of perdition; forasmuch as he that is invested therewith, shall enter into thy

thy kingdome as a welcome guest;
 and a most dear childe of thee. But
 he that is destitute thereof, al-
 though he be clad with all other
 apparel, vested (I mean) with all
 other vertues, he shall be excluded
 thy kingdome. This is that vest-
 ment which covereth a multitude
 of sins. It is that garment which
 is worthily prized for colour and
 worth; for it is gilded, or rather it
 is a golden vestment, according to
 that, *Astitit Regina à dextris tuis*
in vestitu de aurato: There stood a
 Queen on thy right hand in a ve-
 sture of gold. Thus this garment
 embellishes and gracefully sets out
 a soul, without which ornament,
 the soul would be adjudged alto-
 gether unworthy the entrance in-
 to Heavens Court. This nuptiall
 attire fortifies a man, being *Love*
is as powerfull as Death. The prize
 hereof

hereof may be estimated from its
 materiall or matter : for if that
 be precious, rich and rare, which
 is composed of mettals, gems, or
 of what is taken from any crea-
 ture ; without all doubt, far more
 precious and excellent must that
 be which derives it self from thee,
 and this nuptiall acouterment
 comes from thee, and is the boun-
 ty of thy liberality. By this gar-
 ment also are we covered, we live
 by it, and are enriched by it : he
 that is master and owner thereof,
 wants for nothing, and he that is
 destitute thereof, maketh no profit
 of any thing.

§ 3. O most merciful Lord Je-
 sus Christ, who art the celestiall
 Sponse, I miserable sinner am na-
 ked, and having not this wedding
 garment, I am not worthy to en-
 ter or come to the heavenly nupti-
 als,

alls, but to be cast forth into exterior darknes; wherefore succour and assist me, O most holy Lord Jesus Christ, who art that most bountifull Master and dispenser of the heavenly wedding feast, graciously bestow on me (I beseech thee) this most glorious nuptiall vestment; that being invited and called to thy everlasting nuptials, I may there enter and appeare clad in this wedding garment, and there together with thy friends, I may enjoy perpetuall love; I may praise and blese thee, I may admire and glorifie thee the eternal King and most glorious Bridegroome, living and reigning world without end. Amen.

CHAP. 25.

*That the Love of God preserves the
Soul from evill, and brings much
good.*

TRue love (O Lord Jesus
Christ, the protectour of lo-
vers) guards a man from sin, keeps
him from emulation and envy
which exceedingly corrupts a man,
from which source it springs that
a soul delights it self in the mis-
eries of his neighbour, and is con-
tristated in his welfare. Whereas
true love causeth on the contrary
that one joyes in his neighbours
good, and that be sad for his ad-
versities and misfortunes. For even
as verdure or green is a delightful
pleasing object to the sight, so
good things naturally joyes a soul.

True

True love, O Lord, preserves one from ambition, whereby a man seeks his own preferment or exaltation, and his neighbours depression, that so being promoted and elevated higher, he may become more conspicuous to others, and had in admiration; when as true love labours not in the inquest after his own preferment, nor in his neighbours humiliation. For true love, O Lord, keeps and restrains one from an excessive love of its own proper good and interest; from whence ordinarily it proceeds, that man hath no care of his neighbours welfare; yea, oftentimes seeks his own not without scandall, for he sues and hunts after his own commodity, and little regards anothers mans benefit or good. But true love, O Lord, looks not after its own, or seeks it self,

self, but what is thine and appert
taineth unto thee.

§ 2. Moreover, true love keepeth one from malignant cogitations of taking revenge for injuries, and such thoughts ever sticks like a spears point in a wound; for which cause holy Writ declares, *Take away the evil of your cogitations from my eyes.* Because true love, O Lord, remits and forgiveth all things for thee; and expels and banisheth not onely evil acts, but every naughty thought. True love, O Lord, so holds in a man that he rejoyceth not at iniquity, which is a diabolical thing, and an argument of great perversity in the soul, and estrangement and distance from thee, for as much as such iniquity displeaseth thee in the highest degree: But true love, O Lord, ever joyeth at good, and
never

never rejoyceth for any thing which is bad.

§ 3. O most merciful Lord Jesus Christ, the most faithfull keeper and defender of lovers, whiles I seriously propose unto my consideration all and every thing which hath been premised and prementioned, I finde that I am a great stranger and unacquainted with true love and charity; because I was and am full of envy, putting up my self and throwing downe others: I have been too too great a lover of my self, I have a minde greedy and desirous of revenge, and have rejoyced much in mischief; in short, by reason of the want and defect of thy love, I have been prone many wayes to all evill. Help me then, O most holy Lord Jesus Christ, the giver and conservor of love, and give unto me a true

true and indeficient love, that may have an aversion from, and abhorre whatsoever is displeasing unto thee; and that whatsoever is pleasing or gratefull unto thee, I may gladly entertain, hold fast, and accomplish; to the end, that in the upshot of all, I may without end love and joy in thy never ending glory. Amen.

CHAP. 26.

That Love comprizeth the Doctrine of Verity.

Perfect love (O most clement Lord Jesus Christ, who perfectest and accomplishes all thy lovers) teacheth the truth, or is the Abbreviate of all sacred Verity, forasmuch as in Love consists all. The Law and the Prophets depends

pends thereon, whatsoever is latent
 or is implied, or whatsoever is
 patent and is expressed in all the
 divine Word, or in the whole bo-
 dy of holy Scriptures, Love com-
 priseth it; because it is written,
Plenitudo legis est dilectio. The
 very plenitude of the Law is love.
 For what doth all the Law, yea,
 the whole Scripture command or
 counsel, but what is in order to
 thy love, or the love of our neigh-
 bour, as clearly appears in all the
 Affirmative Precepts? Or what
 doth it inhibit, forbid, or dissuade,
 but such things which do hinder,
 prejudice, or infringe love, as is
 evident by the Negative Precepts
 and commandments? What then
 is it which is written, *Qui proxi-
 mum diligit legem implet*: He that
 loveth his neighbour fulfills the
 whole law; but that he who loves
 his

his neighbour, loves thee, O God
 For it is the very same vertue and
 habit of charity whereby one loveth
 both: As for example, it is
 the same radiant beam by benefit
 whereof I see and behold both the
 Sun and the Earth; but so, that
 he loveth his neighbour in the in-
 feriour part of the ray, and thee in
 the height or supreme part there-
 of. The love of other things such
 as worldly things be (O Lord Je-
 sus Christ, the Bright Sun of love)
 is in very deed miserable folly, and
 opprobrious madness, as that a
 man forsaking thy love, should
 adhere to the love of other things.
 But, O most benigne Lord Jesus
 Christ, I a most grievous sinner do
 rebell against thy true love, in a
 manner voluntarily, giving up my
 self to a reprobate sense, mispriz-
 ing and despising thy true love,
 the

the joy of my soul. I have addicted my self to vain pleasure, sometimes I have affected temporall self, not taking into consideration that those who loves and settles their affections on riches, shall never reap fruit thereby.

§ I have frequently loved worldly vanities contrary to the counsel of the holy Text, saying, *Fili hominum ne quid diligitis vanitatem?* O ye sons of men, to what end do ye love vanity? render a justifiable reason thereof if ye can. Sometimes I have unreasonably loved kindred and allies more then thee, and so was unworthy of thy favour: *He that loveth father or mother more then thee, is not worthy of thee.* Other times I have loved presents and gifts, yea, oftentimes superstitions and fooleries; frequently also, contumelies, de-
I traCTIONS

tractions and reproaches; for
 which cause I deserve that malediction and slanders should fall
 upon me, according to that which
 is written, *Dilexit maledictionem*
& veniat illi: He loved back-
 biting, and it shall come upon
 him. I have loved sometimes to
 revenge, to malice and injurize,
 which the holy Scripture repre-
 hends, saying, *Thou hast loved ma-*
lice more then kindness, to speak ra-
ther iniquity then equity. O more
 then beloved Lord Jesus Christ,
 this was my miserable and wicked
 life, not regarding what the sacred
 Scripture delivers; *Nolite diligere*
mundum, neque ea que sunt in
mundo: O love ye not the world,
 nor those things which are in the
 world. But thou, O most merci-
 full Lord, who art mercy it self,
 vouchsafe graciously to forgive
 and

and pardon me; illuminate my soul that I perfectly love thee, and that in such manner my minde may be informed with the doctrine of Verity, to the end, that with thee who art *Love* and *Truth*, I may live in Love and Verity world without end. Amen.

CHAP. 27.

Touching the Love wherewith God loveth man.

O Most loving Lord Jesus Christ, thou lovest a man who keepeth the beauty and neatness of a *pure conscience*; for like loveth and joyes in what is like it self: and for as much as thou art pure, yea, of all things most pure, therefore and for that very reason dost thou love such as are pure; as

it is written, *He that loveth cleanness of heart, shall have the King his friend*: for so didst thou love blessed Saint John the Evangelist, of whom the Scriptures affirme, *This is that Disciple whom Jesus loved*. Thou lovest also (O Lord) a man who possesseth or enjoys the clarity and verity of *Wisdom*: because it is written, *God loveth no man who is not Wisdomes companion*; the reason is, for that there can arise neither honour nor profit from amity with a fool. And hence, O Lord, didst thou love *Salomon*, as witness the Scripture, *Vocavit Dominus Salomonem et dilexit eum*: The Lord called Salomon and loved him. Thou dost love, O Lord Jesus Christ, (O most innocent lover) him that loveth light-hearted innocency. *I know, O Lord God, (saith David) that thou*

thou dost starch the reins and heart,
 and lovest simplicity, and not deceit-
 fulness or duplicity. Thou lovest,
 O Lord, such as repay friendship
 for friendship, and makes a return
 of love, and such as are constant
 and firme in reciprocall love, as
 thou, O Lord, hast said, *Ego dili-
 gentes me diligo*: I love those who
 loves me; for this is but justice
 that he who is beloved should
 love again. In such manner didst
 thou love *Moyse*, as it is written,
Dilectus decet hominibus Moyse.
 Thou lovest (O Lord Jesus Christ,
 the most liberall of all lovers) him
 who by effects and works sheweth
 and sets forth the bounty of thy
 liberal beneficency: why? Because
God loveth a chearful giver. Those
 who are bountiful and truly pious
 are beloved of thee, as may be
 evidenced by *Martha*, whose mind

was fruitful and full fraught with bounty and charity : for which cause it is written, that, *Diligebat Iesus Martham*, Jesus loved Martha. Thou lovest, O Lord, him who pursues justice and equity, for as the Scripture testifies, *He that followeth justice is beloved of God*. So didst thou love Samuel, who was solid in equity, according to that of holy Writ, *Dilectus à Deo Samuel Propheta : Samuel the Prophet well beloved of God*.

O most sweet Lord Jesus Christ, (of all the most perfect lover) whilst I revolve seriously in my minde what hath been said, I am ashamed, I am abashed, yea, my heart fails, and I fall away for fear, for I cannot feel or finde in my self, O miserable sinner, any of the prementioned causes for which thou shouldst love me, but rather
the

the contrary, which renders me an object of thy hatred. Nevertheless with confidence I approach thy immense clemency, that thou wilt be pleased to pardon me, and graciously to remit all my sinnes, so disposing me in thoughts, words, and deeds, that by renovation and reformation I may please thee, and thou may have reason to love me; to the end, that thou loving me, I may mutually love thee for ever and ever. Amen.

CHAP. 28.

That of all Vertues Love is the most excellent.

AMong other Vertues, (O most benigne Lord Jesus Christ, for ever amiable and most excellent) true love supereminent-

ly excels and transcends all: for this reason it is compared and assimilated to oyl, in regard as oyl swims above all other liquors, and gets the uppermost place; so true love surmounts all other virtues and graces. By vertue of this *true love* a man (O Lord) is rendered so dear, and is so preciously endeared to thee, as he obtains the denomination of thy Son. But he that is destitute, or is deprived thereof, is despicable, and shall be in no other repute with thee then the waste or lost drop of a water-bucket; of which and such like it is written, *Behold the Gentiles as a drop of water from the bucket, and as a weight of a ballance are reputed, and as a small single dust.* I know full well, O Lord Jesus Christ, the most just estimatour and judge of Works and Vertues,
that

that though one doth works which in their kinde and nature are good and laudable, yet they are of no value, if he be not endued with love: neither by any works, be they never so precious, shall he acquire and obtain the kingdome of Heaven, except they proceed from such a one who is enriched with love. For this true love unites man to thee as his *head*, and to the faithful as his *co-members*, for which cause this union should be highly prized by man; for as unity betwixt the body and the head is greatly loved and much set by, so incomparably ought this union proceeding of true love betwixt thee and man, be esteemed and honoured: the infringement and breach whereof, a man is obliged by all meanes possible to avoid and to eschew more then

a decollation or cutting of his own head. Without this true love man enjoyeth nothing which is truly good; what said I? yea, the possession of all other good things are but vain and signifies nothing, at least in order to the attainment of eternal salvation. But if one be furnished with true love, he hath the fruition of all other things which are good either in himself or in others.

True wisdom, O Lord, is that knowledge and wisdom whereof it is written, *Dilectio Deo honorabilis sapientia*: The love of God is honourable wisdom. Whence it followeth, that it seemeth more then a Science; for as much as science cannot governe and order a man, yet true love is able and powerful. O most merciful Lord Jesus Christ, the rector and governor of lovers,
how

how often have I miserable and wicked miscreant, broken and plucked in pieces this sacred bond of love, by the commission of many and sundry sins; and therefore my works have been unprofitable, and I have lost and mispent the time which was given me to work good: Oh then help most pious and compassionating Lord! blot out my iniquities, frame and create in me again a true love, whereby, and by mediation whereof, I may here in this life accomplish and performe such works, that I may in the end arrive to thy never ending and everlasting kingdome of love. Amen.

CHAP. 29.

*Of the Love of God and our
Neighbour.*

AN inordinate regular love (O most clement Lord Jesus Christ, who orders all things by thy love) is a true dilection of thee, and an affection to thee and towards our neighbour; for the love one beareth his neighbour is a love subordinate and relates unto thee, if he loves thee for thine own sake and above all things: and should one love thee for temporal ends, it is not an ordinate love, but a love inordinate and contumelious unto thee. Whereupon it follows, that seeing by such a love the creature is preferred and set above the Creatour, it cannot be without

an

an affront unto thee. For how can that be a right ordered and an inoffensive love, where thou art not beloved above and before all other things, being that thou art infinitely better and without all compare surpassing all creatures? But that is a right ordered love of our neighbour, when we love him for thy sake, and for as much as he is equally made and obliged to love thee duly. If our parents and kindred be loved more then thee, such love is not according to due order and rule, neither is such a lover worthy of grace; for there be two precepts which thou hast given us, namely, the love of God, and love of our Neighbour: and although the commandments be two, yet the love is but one; for as much as it is not a distinct diversified love whereby one loves thee

thee and the neighbour, otherwise the loving of our neighbour could not be a love for thee, or for the love of thee: neither, again, can one truly love thee, who in the love of his neighbour erreth, and is known to deviate.

§ The cogitations of man (O Lord Jesus Christ, the Orderer and Rectour of true love and dilection) ought ever to be taken up and employed in reference to the love of thee and our neighbour. *Thee* indeed with all our heart, with all our soul, with all our minde, and and our *Neighbour* as our selves; I understand that one should be very cautious and wary not to do any thing to his neighbour, which he would not have done to himself; and that he should do such good and beneficiall offices to his neighbour, as he would expect or desire

desire to be done to himself. These things, O most kinde and gracious Lord, are ever to be attentively thought on, carefully to be kept in memory, ever with all diligence and to the utmost of our power, to be practised and accomplished. By the love of our neighbour it is evidenced, O Lord, that thy love is conserved and nourished; for he that is negligent in thy love, is ignorant how to love his neighbour.

§ O most mercifull Lord Jesus Christ, who onely carest for, and esteemeth an ordinate love, what shal I an obdurate sinner say or do, who by reason of my hard heartedness and obstinacy have not with due order loved *thee*, nor my neighbour for *thee*; but frequently and oftentimes for mine owne comodity, and interest, or to avoid

avoid some damage? so that there hath been in me no true, but an adulterate false love. Be pleased, O most holy Lord Jesus Christ, thou who art the Ordina-
 tour and Guide of Charity and beautifull Love, be pleased to aid and assist me, in pardoning me a sinner, and mercifully imparting unto me thy immense clemency: Moreover, in mollifying and soft-
 ning my stony heart, to the end, I may with all my soul be converted unto thee; I may entirely love thee, and my neighbour for thy sake: and so at the close of all, I may in a most perfect charity, live with thee eternally. Amen.

CHAP. 30.

Of the Loving our Enemies.

IT is much, O most sweet Lord Jesus Christ, (who haest nothing) that I should be benevolous and have peace with one who hath not injured me: But that, O Lord, is far greater, and more like thy magnificent kindness and benignity, if I love mine enemy, who is still ready to do me an injury, if opportunity and ability concurres; if I wish well, and do well for him according to my power, this necessarily must proceed from thy grace and special favour. Nothing in nature, or in the world, hath greater similitude or affinity with thee, then a man who is placable and gracious to those who are his despite-

despiteful and malicious enemies. For he that loves an enemy imitates *thee*, who lovedst us when we were thy enemies; this is not all: but thou so loved us, as thou wouldst dye for the love of us, and that a most ignominious death; yea, and begged pardon for those who crucified thee. To us also hast thou given a command to love our enemies, as it is written, *Diligite inimicos vestros, & benefacite eis qui odérant vos*: Love your enemies, and do well to them that hate you. And the reward follows, *Ut sitis filii Patris vestri qui in cœlis est*; That ye may be the sons of your Father which is in heaven. For it is one and the greatest proof of love (O Lord Jesus Christ, to whom it is proper to commiserate and pardon) if we love him who hath aversion from
us,

us, and hinders our good; the sole adversity of hatred is also a wonted tryal of love: whence as man is conquered by kindness and favours, so is the devil vanquished by the love of our enemy. O Lord Jesus Christ, who in love art mercifull, and in mercy most loving; I know that a separation from thee is the death of the soul, and on the contrary, union with thee through love, is life: even as then every one naturally loves corporal life, and dreads the death thereof; so ought he to love true love and avoid hatred; and why? because *he that loveth not abides in death*: For such a one is in death of sin, and is obnoxious to eternall death.

§ O most clement Lord Jesus Christ, from whom love cannot be alienated, though it cannot be hidden!

hidden! What I a most wicked
 sinner have done, yet nevertheless
 with heart and mouth I do con-
 fess, I have lived unjustly, and
 through my malice and iniquity
 have wanted true love. Among
 other of my sinnes and misdeeds I
 have conceived and done, this is
 one, that I have hated mine ene-
 my; and notwithstanding I was
 not ignorant that it was thy com-
 mand I should love my enemy,
 yet I misprized and set sleight by
 thy precept. I have had grudges
 against many, and what in my
 heart and soul I have conceived, I
 have put in execution: and if at
 any time I could not fulfill my de-
 sires effectually, I have at least pro-
 ceeded to detraction and defama-
 tion. O succour me, O most holy
 Lord Jesus Christ, by thy blessed
 and merciful love, giving me par-
 don

don that I may amend my miserable life, by a new man, and in such manner love thee, and others for the love of thee, that this love may never fail, but endure with me for life everlasting. Amen.

CHAP. 31.

Against self-love.

WHo is he (O most benigne Lord Jesus Christ, by whom and from whom the eternal love proceeded) that loveth truly himself? I do verily believe, and assuredly know, that he alone knoweth truly to love himself, who with verity loveth thee, and carefully endeavours to enjoy and gain the fruition of thee, who art the Supream and Sovereign, the all and onely Good: From thee,

O

O Lord, floweth true amity, which
 is not to be measured by tempo-
 ral benefits, but by a free and gra-
 tuitous love. For by loving thee
 he loves himself, and in not loving
 thee, he is disaffected to himself;
 because proper and self private
 love wonderfully blindes and shuts
 up the eyes, and is the cause, root,
 and fomentor of all evils. O Lord
 Jesus Christ, the Sun from whence
 issues and flowes the beames of
 love, how unwise and full of mad-
 ness is he who soly loveth himself?
 for that such a perverseness of love
 is the foundation of abject love,
 and unworthy love which growes
 up to the contempt of thee. There
 be two loves which builds two ci-
 ties, namely Jerusalem and Baby-
 lon: the love of thee so far as to
 contemne ones self, erects the hea-
 venly Jerusalem; but the love of
 ones

ones self, which comes to a mis-
prize of thee, rears up and builds
the infernal Babylon.

§ O unjust and perverse love,
which hath so fettered me miser-
able sinner, and incited me, that I
should reject and contemne true
love; and with all my heart should
embrace it self, covet it, hold it,
altogether make use thereof, and
concealing it in the secret of my
breast, might easily fall and sinne
both by heart and deed. O most
merciful Lord Jesus Christ, who
art the onely-most-worthy to be
beloved, what shall I do most
wretched sinner and delinquent?
What lover can I finde who may
love me, seeing I have loved none
but my self, and have lived in ma-
ny and innumerable sins? Who
will deliver me from the wrath
which is coming upon me? And
who

who will rescue me from those
 infernal beasts which are ready to
 devour me? And who who will
 pluck me out of the Devils snare?
 To help my self I am not able;
 neither dare I presume to suppli-
 cate and request thee whom I
 have not loved: yea, seeing I have
 loved none, I dare not invoke any
 to help me. But nevertheless, I
 will confide to have recourse unto
 thy immense pittie (O Love) who
 brings back those who go astray;
 who art mercifull, yea, mercy it
 self; who will have none perish,
 but saves all who hopes in thee.
 Wherefore succour me, I beseech
 thee, pardon mine offences, and
 give me grace that I may never
 look with complacency on my self,
 but affectionately on *thee*, or my
 self in *thee*; that I may love *thee*
 with all my heart, and that it be
 not

not in my power to forsake thy love; but that I may conserve and possess it here, and to an everlasting life. Amen.

CHAP. 32.

Against the Love of the World.

I Know full well and have experienced, ungrateful wretch that I am, (O most clement Lord Jesus Christ, super-celestial Lover) that the love of the world never permits souls to be quiet, when once it hath got an entrance: for it ever disturbs and fills such souls with jealousies, suspicions, and fears. Such worldly love oppresses its lovers, never brings them to any good: but those who make use thereof, are excluded, O Lord, from thy love. Such mundane

K

love

love is not compatible with thy love, nor agreeable thereunto; neither shall any come to the society of thy children, who doth not sequester himself from such a carnal generation.

The love of the world, O Lord, on all sides insinuates it self; the Sense of Hearing with all its consolations (I might say desolations) for it rusheth in as by its windows, and do highly take up the Mindes of her lover. It defiles the soul, violateth charity, and prejudiceth our neighbour. And as for you, O Lord, it despises thee, rejects thee. That love takes up the whole man, and makes him to be mistaken and deceived. It falls with one that faileth and falls, and when one thinks to be sure of it, it easily vanisheth away. It doth not console but contristate; it
is

is not permanent but transient and fugitive. Its sweetness turns into bitterness, her comely beauty changeth into horror; and its desires are converted into punishments. Whosoever embraceth it will be couzened, and blocks up the passage to thy love; for where the love of the world takes footing and fixes her habitation, thy love will not come in, or make its entry.

O most benigne Lord Jesus Christ, increated love! woe to me most impious sinner, who by loving the creature have deserted and forsaken my Creatour; for the things which are made I have relinquished my Maker; I have loved transitory things and have contemned eternall and everlasting; I have entertained desolations for consolations, punishment

for glory, death for life, vice for
 vertue, lyes instead of verities. O
 most merciful Lord, deigne to look
 upon me with the eye of pittie and
 mercy, and graciously pardon me,
 a miserable creature, take away
 from me the love of this world,
 and grant me grace that I may af-
 fect and love thee in heart and
 deed; and that I may never be di-
 vorced from thy love, but be per-
 manent and remain therein perpe-
 tually. Amen.

CHAP. 33.

Against the Love of Riches.

I Have learned by certain and
 assured experience, O most be-
 nigne Lord Jesus Christ, (who a-
 bove measure art rich in love) that
 nothing is more painfull in this
 world,

world, then to play and boile with
 terrene desires ; for that the love
 of earthly Riches is insatiable, and
 farre more doth its covering tor-
 ment the soul, then the use refresh-
 eth. The acquisition and purchase
 of such wealth is a thing of great
 labour, the possession is matter
 of great sorrowes. He that loveth
 them, O Lord, cannot love thee
 or be thy friend, but when they
 perishe, he falls into perdition ; and
 he that relyes thereon through
 love, shall melt away through
 sorrow. For he that findes them
 hath lost his repose ; if he be a-
 wake, his thoughts are incumbred
 how to encrease his wealth, if he
 goes to sleep he frightfully dreams
 of cheeves. By day he is afflicted,
 at night affrighted, but ever cra-
 ving. O most clement Lord Jesus
 Christ, whose love never fails any,

I see by effects that in gold there is a snare, in silver birdlime, and in possessions a trap; for he that covets gold will be strangled, he that seeks after silver will be catch- ed and intangled in the lime- twigs, and he that acquires man- nors or farms will fetter himself: he that early in the morning looks after lucer and gain, in the close of the day will finde damage of soul, and so whatsoever is done, he is undone.

Whither he will or nill O Lord, he hastens without any intermissi- on of time, continually to thy last judgement, and loveth what necessarily he must relinquish, but neglects that to which of necessi- ty he must arrive unto: For he loveth such things which being possessed surchargeth him, which being loved defiles him, and which
being

being lost torments, and which being acquired doth more strictly binde a man hand and foot, then when onely coveted.

§ O most merciful Lord Jesus Christ, who truly art the sole object of love, I most wicked sinner, who have known and truly know that what I have written and do write to be so, yet so great is my malice and iniquity, so great my ingratitude and pride, that I have contemned and despised with an obstinate minde all thy pleasing counsels and commands; and have totally bent my minde upon the miserable pelf of this world: that have I coveted, desired, and laboured, to the end I might obtain it. To this end I have watched, and whatsoever wayes I was able to finde I have found out. O most pious Lord *Jesus Christ* vouchsafe

to help me, and by thy greatest mercy blot out all my Offences; wean and sequester my soul from earthly desires, elevate it to a desire of heavenly riches, which consists in thy sole love, that through thy assistance I having attained them, I may perpetually love thee and enjoy thy love world without end. Amen.

CHAP. 34.

Against the perverse love of women.

CARNAL Love, (O most kinde Lord Jesus Christ, who art a spiritual lover, and truly to be beloved in spirit) carnal love I say is insatiable; by reason that being extinguished, it kindles again, and after it hath had his opportunity, becomes needy, and effeminates

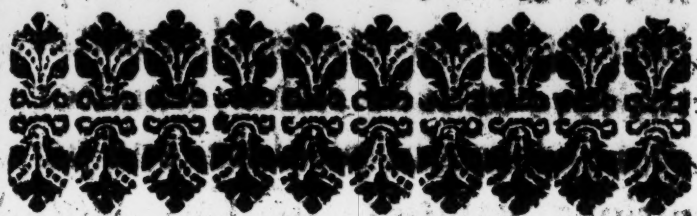
a manly soul, and permits not, nor admits any other cogitations then the passion it sustains enforce him into ; for reason is buried in oblivion, and he is in the next door to be madd. Such perverse love perturbs counsel, breaks high and generous spirits, drawes the minde from great and sublime thoughts to slight and most base cogitations, makes them rash and furious. Moreover, he that is confederated with such love is continually liable and subject to temptations ; such love ensnares the soul, jeopardizeth ones life, and brings it in danger ; it is a sweet death, a smooth blow, a milde bewitching death, ganly honey, a delicious destruction, sweet venom, a voluntary evil, a pleasing throttling, or suffocation ; finally, a calamity of all miseries. For it threw *Adam* and

*Br*ut out of the delights of Paradise; of heavenly creatures made them terrestriall; drowned in an kinde in hell; deprived the world of life, introduced toyle and turmoyles, and found out miseries leading unto death. It flurries ones *puerility*, destroyes ones *juvenility*, and both stirs up and disquiets the dead flesh of *old age*.

Such Love, O Lord Jesus Christ, lover of sanctity, cleanness, and purity, is an enemy to true amity, an unavoidable punishment, a noxious misery, a naturall temptation, a desirable calamity, a domestical peril, the nature of Evil depicted with the colour of good; a continuall sollicitude; an incessant combate, a daily damage, a turbulent house, an obstacle of devotion and prayer, the shipwrack of a continent man, the vessell of adul-

adultery, a pernicious encounter,
 and a most heavy burthen. O most
 gracious Lord Jesus Christ, crea-
 tour of chaste love, who hast made
 me of *nothing*, and hast redeemed
 me with thy most *precious blood*:
 I do humbly implore thy mercy.
 with heart and deed, I earnestly
 beg that thou wilt wholly alienate
 and avert my heart from such af-
 fections, and passions; rescue me
 from so great danger, defend me
 from so lamentable a lapse and
 fall, protect me from so great a
 circumvention of the enemy. Free
 me most gracious Lord from so
 great a snare of perdition, give
 me fortitude to resist, and pardon
 of my sins. Elevate and raise my
 soul that I may love, fear, please,
 and serve thee; let me in heart,
 word, and work, confess and ac-
 knowledge thee the true God, and
 let

let me never have repulse from
 thine infinite mercy. Make me
 persevere in works good and ac-
 ceptable unto thee, that I may so
 live in the present, and proceed to
 the future, that in the end and pe-
 riod of this my transitory life, I
 may finde and enjoy in thy love, a
 life everlasting and never ending.
 Amen.



*The Motives of the
Translation and as-
serting the Authour
with his Character,
and Catalogue of his
Works.*

I Came (saith our blessed sweet
Saviour) to cast fire into the
world, and what will I? but that it
burns. In pursuance hereof many
of Gods great Servants have seve-
rall wayes laboured to blow this
fire

fire of Divine Love, and to keep it burning in our hearts; that neither the love of false riches, transitory glory, deceitful pleasures and pernicious vanities of this world might extinguish it. Among a many who have herein travelled, this most pious and learned Author, by many wayes, especially by this golden Treatise, hath painfully laboured in an humble affectionate manner, yet not without remonstrance of his divine subtilty.

For advancement of *Divine Love* in this Iron age, wherein most seemes to be enslaved to the love of worldly vanities and delights; as also for the enlargement and indearment of the Authours name, I have at spare hours adventured upon the Translation of this Book. Wherein I hope I have so faithfully comported my self, as I have

have neither added or diminished,
 to alter or divert his sense, though
 it falls farre short of the Christi-
 an Eloquence and Elegance; the
 pitthy significancy, and above all,
 of the devout Spirit it had upon
 the Authours Pen; who pur-
 posely neglecting the perswasible
 words of humane wisdom and af-
 fected eloquence, did thereby per-
 spicuously declare the participati-
 on he had of *Gods holy Spirit*,
 whereof this Work doth so much
 the more favour. I cannot excuse
 my self of some blame, in that it
 being my first *Essay* in this kinde,
 once onely written without re-
 view of some friend and masters
 of this Art, I should expose it to
 sight: Yet in this circumstance of
 time, a just occasion urging me
 thereunto, I could not hardly pre-
 termitt its publication, and so
 thought

thought it better to let it go a-
broad; and to do what good it
could, then without benefit to
confine it to my desk. Ppblique
view I confess, is a great search as
many eyes can make, and many
eyes can see what two cannot. And
among a many some will ever look
a squint, carp, and malice others
labours, as if they built their for-
tunes upon the ruines of others
reputes. But *morus ego se morer*,
the censures of persons either im-
pertinent or malevolent. Yea,
gladly I adventure upon such, if
so be my endeavours procures the
good of any, which through the
helping grace of God, who regards
more the affectionate good will
then words or art, I shall not de-
spair.

That which I have to present to
your knowledge, is the Name of
the

the Authour of this little, yet pious and learned Book; as also his Quality, his Countrey, and Catalogue of his Divine Volumnes. *Who he is?* I think the Work is able to speak him. It was an excellent saying of a wise man, *Loquere ut te videam*: Speak and I will discover thee. The mysterious name, the Scholastical style and phrase, the Doctrine which is appropriate, the pious and humble Subtlety which is very peculiar, (which are usual and forcible titles to lay claim to a Work) declares and proclaim him. It is true, the Authour with a subtle humility and humble subtilty laboured to hide himself, and to keep down his cappuce that he might be concealed; yet it hath pleased God in his good time, who exalts the humble, that his humble speech
and.

and humble *subtillity*, should be a radiant beame of light to make known to the world, that it is the *Subtil Doctour, Prince of Divines*, who from Family, or Birth-place, or from both joyntly, is surnamed *Duns*, which in Latine and Greek is *Idiota*. The name by which the Authour leaving out his Christen name *John*, with no less subtillity then humility, hath entituled himself to the Work. *Humility*, to wear such a style which imports a blockish and stupid incapacity, unworthy of any dignity or honour. *Subtillity*, that his humility might not prove a lyar; because he declares himself truly, though covertly; for as a holy Father well averred, that he who tells a lye for humility sake, or takes a fault upon himself where he is not guilty, if he were not before peccant, he

now

now becomes guilty of sin : and it is the sense and express Doctrine of this Authour in his fourth book of his Theological Questions, dist. 17. q. nu. 32. that, *Simpliciter innocens à peccato mortali & veniali, tenetur simpliciter non confiteri* : that is, He who is absolutely innocent or clear of the guilt of mortal or venial sin, he is obliged not to confess. *Unde si Beata Virgo fuisset confessa Petro post ascensionem peccasset confitendo* : Whence, saith he, The Blessed Virgin had sinned if she had confessed to St. Peter after the Ascension, to wit, after the law or precept of Confessing had been promulged over the world. And in his third book of his *Divinity*, he affirms it a mortal sinne in a Preacher, who wittingly tells a venial lye in the pulpit. Upon the same ground which

which Saint *Austen* will not ad-
 mit of an officious venial lye in
 the Scripture, least the whole au-
 thority thereof perisheth. From
 all which Doctrine of his, we
 may lawfully make this infer-
 rence; that by inscribing himself
Idiota, he so comported himself
 as neither to offend against humi-
 lity nor verity. It being a Greeke
 and Latine word to signifie
Duns, which was his Sirname, and
 his leaving out his Christen name
John doth clearly evince, that it
 was purposely done, the better to
 conceal himself; for had he said
Joannes Idiota, it had been no
 great mystery to have discovered
 him, but leaving that out, it was
 very hard to find it out, writing his
 name onely *Idiota* or *Duns*: And
 surely he that would think or
 judge so learned, pious, and sub-
 tile

be a Work to have been composed by a reall Duns or Idiot, and not by such a one who onely was called or *Duns* by denomination, whether from Family, or Birth-place, or both, of which hereafter, more fully, I say, such an one (without offence be it spoken) must be very inconsiderate, or partake of a stupidity himself. And so much for the mystery of his name.

Bellarmino in his second Edition of his book of his Ecclesiasticall Writers, might very well also upon the grounds of retracting his opinion touching the Year he put in his first Edition, that *Idiota* lived viz. 900. have ascribed *Idiota* or *Duns* his Treatises, to *Duns* the *Subtil Doctour*, as to affirme from his Scholasticall Style and Doctrine, that he could not be before *Scotus* his time; for so also our

Duns

Duns is otherwise called, though for the Identity of the name *Idiota* and *Duns*, the ignorance of our English language might justly excuse him. *Carthagena* also in his Homilies upon far better reason might have brought his work home to the fountain, then to attribute them to some *Scotist*, when he neither did nor could groundedly name any determinate or particular *Scotist* as Authour; and therefore his motives might better have induced him to have fathered it justly upon our *Duns-Scotus*, who is the Father of the *Scotists*. Finally, to omit others, *Doctour Davenport*, alias *Franciscus à Sancta Clara*, who will not have *Idiota* reckoned among the ancient Writers, *Quicquid demum sit non potest numerari inter veteres*; if he had duly perused his Works, and reflected

reflected on his Scholastick pious
 style, and the conformity of Do-
 ctrine to some of *Scotus* opinions,
 he might not ungroundedly have
 found *Duns* the Prince of Divines,
 Authour of them. Whereas he
 doubts whether *Idiota* be the Au-
 thour of the *Contemplations of the*
B. Virgin, for that somewhat in the
 Prologue & the body of the Con-
 templations, to him seems not to
 favour of a learned man; as also in
 that *Bellarmino* makes no mention
 thereof. I answer with his permis-
 sion, that specifying no particu-
 lars, or expressing no reason for
 what he saith, in the first place, I
 look upon what he utters as volun-
 tary and *gratis dictum* without any
 ground. *Hugo Cavallus* that most
 illustrious and learned Prelate and
St. Clara his master, to whom for
 his learning he must ever gratef-
 ly

ly acknowledge himself much indebted, he alledging out of the same Contemplations, cap. 2. his gloss upon those words of the Canticles, *Tota pulchra es, &c.* Thou art all beautifull my beloved, and there is no spot in thee. *Idiota* thus pithily and piously glosseth them *And spot of sin, whether mortal, whether venial, whether Original, is not in thee, nor ever was in thee, nor shall be*; worthily cites *Idiota* with much honour, styling him *doctissimum & sanctissimum*, most learned and most holy, in *Rosa. saccul. 9.*

Now for as much as he saith in the same place, cap. 3. *de defin. Contro. Immac. Concep. pag. 45.* that *Bellarmino* makes no mention of that Contemplation of our *B. Lady*. Let us suppose though not grant it; yet that doth not availe, for it

is *Argumentum Negativum* which Logick tells him hath no force, or to be of any value. But if he will peruse *Bellarmino* in his second Edition of his book of *Wri-
ters*, he will find that he mentions it expressly, and reduceth the Author to our *Dans Scotus* his time; neither doth he make any such doubt as unadvisedly *St. Clara*, a man otherwise circum-
spect and worthily famed for his erudition. Yet *Bellarmino* perused it from the beginning to the end, citing the Prologue, whereout of the words of *Saint Bernard*, he evinceth him not to have lived so long time; as some Writers make him; which he might also have done out of the tenth chap-
ter of his *Contemplation of divine Love*, where he hath many re-
markable words out of *St. Bernard*

de diligendo Deo, to say nothing of
 other observations of mine. And
Bellarmino cites the sixth Chapter
 of the Contemplations of our B.
 Lady, where clearly he asserts our
 B. Ladies priviledge of her *Imma-
 culate Conception*. Which from
Scotus times saith *Bellarmino* pre-
 vailed, he being the first according
 to many grave Writers, who a-
 mong the School Doctors so-
 lemnly maintained, proved, and
 defended it; all Divines since u-
 sing his Argument (3. d. 3. q. 1.)
 drawn from the Excellency of
 Christ our Lord as Redeemer, Re-
 conciler, and Mediator, as well
 observed St. *Clara* cap. 3. of his
 prementioned Tract. For a most
 perfect Redeemer hath a most per-
 fect act and sublime manner of Re-
 demption; in respect of some one
 person,

person, (as the omnipotency of God is manifested sufficiently in the Creation of one world onely, though he hath power to create a thousand; again, the most eminent manner of Reconciliation is so to preserve one from never having offended God, then to free one after the offence is contracted) but in order to no person of the seed of *Adam* he had a more perfect or more eminent act of Redemption, then in respect of his B. Mother, whom he could and would honour above all others of the seed of *Adam*, she onely having the prerogative among all others to be his Mother; and consequently she having the highest obligation of all terrestriall Creatures to her Redeemer, must needs obtain this most excellent Redemption to have by the

merits of her B. Son's *Passion* fore-
 seen, Grace conferred upon her
 soul in the first instant of its crea-
 tion, and union to the body in the
 sacred womb of *St. Anne*; by ver-
 tue whereof the contraction of o-
 riginal sin was prevented. Where-
 fore seeing the B. Virgin hath
 nearest conjunction with God her
 Saviour, she above all others wor-
 thily partakes more plentifully
 and more conspicuously of his
 Salvation and Redemption, in
 that as a most perfect Redeemer
 he doth not redeem his B. Mother
 actually made captive and slave of
 the Devil by contraction of ori-
 ginal sin, but after a most sublime
 and most perfect manner he re-
 deems his Mother by way of *pre-
 servation*, not *subjection*, prevent-
 ing her captivity through his grace
 timely conferred, thereby prefer-
 ving

ving her least she should have been captivated; wherein she very particularly stood in need of his Redemption. After which manner St. Bernard averres in his 22. Sermon upon the Canticles, Christ to have been Redeemer of the Angels which did not fall, although he assumed not to his hypostaticall union the nature of Angels as he did of man; whereby it appears, that grace had a prehemincy above sinne, for that according to Saint Paul, (*5. ad Rom. v. 15.*) *abundavit in plures*, he doth not say *in plus*, but *in plures*, that it extended it self to more then sinne did reach unto. Adams sinne reached far, viz. to all, if you take *all* as an *universal* with accommodation, which admits of an exception, as St. Pauls subsequent comparison of grace with sin doth evince;

but Christs grace not onely to those who were therewith infected, but to our B. Lady, who by vertue of his grace was prevented and preserved from sinne; so that truly in *plures* Christs grace extended, if *twelve* be more then *eleven*, and much more if we adde the Angels, who through the grace of Christ were preserved from falling.

Whence seeing this prerogative of our B. Ladies Immunity from sin doth not really contradict the holy Scripture and authority of the Church, it is to be ascribed unto the B. Virgin, as most suitable to the dignity of the Mother of God, according to that rule of *Duns* in the place above cited, full of divine wisdom and pious modesty. *Si auctoritati Ecclesie vel auctoritati Scriptura non repugnet, vide-*

tur probabile, quod excellentius est, attribueretur Mariae. Probably whatsoever is more excellent, seeing it is not repugnant to the authority of the Church, (to wit, in her *Apostolicall Traditions or Conciliary Definitions*) or is not against the authority of Scripture, it is to be ascribed to the B. Virgin *Mary*. In which Rule here, and in many other places in his *Contemplations*, *Duns* sheweth how observant a childe and disciple he was of the Seraphical Father St. *Francis*, who as that worthy Authour *Bernardinus à Bustis* testifies, commanded his brethren that they should attribute to the most glorious Virgin, all the Priviledges a pure humane creature was capable of.

But to come to the work in hand, this expresse conformity he hath in the tenet of the Immacu-

late Conception, in the second Chapter of his Contemplations of the B. Virgin, and in the sixth, to that which he delivers in the place prementioned of the third book of his Theological Questions, as likewise in the same book, *dist. 18. q. 1. nu. 13.* in these words; *Est ibi etiam Beata Virgo Mater Dei, qua nunquam fuit inimica actualiter ratione peccati actualis, nec ratione originalis, fuisset tamen nisi fuisset preservata, &c.* Consult the 11, 12, and 13. and conferte it with what *Scotus* delivers in 3. d. 27. In the 16. Chapter of this Treatise he affirms and shews, how an act of love blots out sin; conformable to what he teacheth in 4. and in 29. Chap. that it is the same habit wherewith God and our neighbour is loved; agreeably to what he teacheth in 3. d. 28. Finally,

to

to omit how in the 5. Chap. of this Treatise that he brings part of St. Francis prayer he made upon the receiving of the sacred Stigmates, viz. in these very words, *Absorbeat queso, Amantissime Domine, merentem meam ab omnibus quae sub caelo sunt ignita & melliflua vis amoris tui, &c.* Which are to be read in S. Francis Opusc. under the title of the Prayer to obtain the love of God. I say nothing how in his Contempl. of the B. Virgin he hath the same sense touching the power of the name of *Mary*, which both S. Bern. and S. Francis were wont to utter; that in nominating or invoking *Mary*, or saying, *Ave Maria*, the Heavens smiled, the Angels exulted, the Devils trembled, &c. which evidently conclude with what I added to Bellarmine's observation out

of St. Bernard, *de diligendo Deo*, that this *Idiota* cannot be so ancient as to have lived in the 900. Year, or ninth Age; but that he must be reduced to the thirteenth Age wherein *Scotus* lived. But to pass this consideration over, in many places he hath the appropriate Doctrine of *Scotus*, in 2. d. 27. q. 1. touching the identification of Grace and Charity, and their formall effects, I mean of *habitual Grace*, with the supernaturall love of God. This is clearly collected out of his 24. Chap. of this Treatise, and 28. & *alibi*. And this was the first motive which induced me to believe, that *Idiota* and *Joannes Duns Scotus* were all one Authour; for having read in *Scotus* that question, whether Grace and Charity were really two distinct habits or entities, immediately

ately after reading in *Idiota* his
 Contemplations of *Divine Love*,
 I found the same Doctrine and Ex-
 pressions I read in *Scotus* in 2^{um}.
 which with reflection upon the
 mystery of writing himself *Idiota*,
 made me think that he an *Joannes*
Duns were all one Authour, as I
 said before. Yet am I not so tena-
 cious of my opinion herein, but if
 any one can shew better grounds
 to assert the contrary, I shall not
 be contentious; yet in this I am
 not singular, for having commu-
 nicated my sense with an ancient
 learned man, well versed in these
 kinde of Writers, upon several oc-
 casions he assured me, that *Duns*
Scotus was the true Authour of
 these Contemplations.

But some peradventure will say,
 if so, how comes it to pass that it
 was no sooner notified? To this I
 answer,

answer, all verities are not all at once brought to light, as in things of higher nature then this, might by many instances be made apparent. Who knows not but that many Works of severall famous Anthours have been found out in latter times, which hath escaped the diligence of those who formerly laboured to publish their works in print. A thing so obvious, as it were loss of time to heap examples in remonstrance thereof. He that is curious, let him read that famous accomplished man, a diligent searcher of Antiquities, *Lucas Wadingus*, in his Epistle prefixed to *St. Francis Works*, where he avers, that he found both of *Scorns* and *St. Bonaventures Works* in the *Vatican Library*; which others had overlooked, or pretermitted, either for that they were added since
to.

to the Library, or that they were adjoynd or bound up with others, as happened to me in this very Treatise, which was bound in the latter end of a Book wherein were three or four other Treatises; so that often looking upon the first page onely, we may easily oversee it. To go no further, *Scotus* upon *St. John* escaped manies diligence who compiled the Catalogue of Books, yea, of the same University Libraries, as *Dr. James* of *Oxford*; yet *Sancta Clara* detected that by his painful search in *Oxford*. But let that pass. How many Writers have concealed their names in some of their works, witness *Nicholans Hapsfield* in his *Alanus Copus*; *Baldwinus Junius* in his *Constantius Perigrinus*. To omit others, *Incognitus* upon the Psalms, whose name and order is
 now

now published in the first page of his Works at Venice, 1623. in *sen-ten.* at Lyons. 1608. in *Psalms. Incognitus* before, is now notified by the name of *Michael Aggvanus*. It was well said of Seneca, *Præclare quidem egerunt qui ante nos egerunt sed non peregerunt*. No more shall we, notwithstanding all humane industry, but leave somewhat for others to do or perfect.

Touching the native Countrey of the Authour, although to me it seems very certain that he is an English man, as by the testimonies of many Writers of good repute I have demonstrated in my *Annotat-ion de patria Scoti*, upon *Hoyerus* Encomiastical Oration of the Sanctity both of Life and Doctrine of the *Marian* and *Subtile Doctour Scotus*, Prince of Divines. And
since

Since the publication thereof, *Angelus à Sancto Francisco* in his *Catalogue of Writers*, annexed to his *Certamen Seraphimon Anglicanum*, but more copiously in his *Apology pro Scoto-Anglo*, and after him Doctour *Saint-Clare* very pithily and solidly in his *Manuall for English Missionaries*. Finally, to omitte others, lately also Doctour *Smith* that learned Bishop of *Calcedon* have very plentifully evidenced the same Verity in his *Flowers of the Church History of England*. Yet herein I shall not envy or stomach the ambitious endeavours either of Scots, or Irish, who labours to honour their Nations with his birth. And why should I that chiefly eye the worth and glory of the Subtile Doctour, emulate or take ill that other Kingdoms should set so high a value and esteem of him, that they

they should contend with all might and main to grace themselves with his Nativity? Indeed it was rightly said of the *R. F. Compton* in his praise-worthy Philosophy, that *Scotus* was a man of that worth, as not onely three, but thirty times three Kingdomes deservedly and with good reason might strive and contend for. This onely without offence and prejudice, I will say that our greatest Antagonists in this point, both *Irish* and *Scotch* men, though otherwise our dear friends, do freely acknowlede that the English have the best title to claim him. For *Hugo Magnus* an Irish Bishop in his *Apology of the Apology*, &c. speaks in this manner against *Jansenius*, either a Low Countrey man or a German: But I, if it be lawful to depart from the opinion of the Author, (mean-

ing

ing Hugo Cavallus) I would say he (*Scotus*) were an English man, *eo quod video firmiter niti fundamentis* : For that I see it relies upon better or stronger grounds, so he against *Jansenius* who strives to make *Scotus* a Scotch man.

Now *Camerarius* a Scotch man having sweat and struggled long, though in vain, to solve the English mens weighty Arguments, converts himself against the Irish proofs and reasons, with an, *I come now* (saith he) *to arms of very light weight*, wherewith the Irish preposterously canvass and seek their glory. Behold here how powerful truth is, as she extorts these testimonies in Englands behalf from Scot and Irish.

The quality of the person is, that he was one of extraordinary worth and note from his youth. When

When he was a Student onely in Philosophy he writ upon *Aristotle*, and as Bishop *Rada* recounts of him, that coming to be a Reader, many Masters left their Chairs to hear his divine Wisdom. In short, he was a man as if he had been made up of *Learning* and *Vertue*; both of them so eminent in him, as it is hard to judge which had the greatest interest in him: His *Vertue* to which we must needs yield the precedency in any, may without offence be paralleled with that which was wont to be found in the Doctours of the Church; and his vertue doth so shine amongst those holy men, as *laudem ejus enuntiabit Ecclesia*. As for the altitude and profundity of his wisdom no lesse revered then famed in the world, it is such in a man of no more then about thirty

thirty three years of age, that he was a *prodigy* and miracle among men; insomuch, that though he had a wit made for learning *ad miraculum usque*, to use Dr. Pitze his phrase, even to amazement and admiration of all; yet many do justly question with *Cornelius à Lapide* (*in sap.*) whether it were not more *supernatural* then *natural*, that in so short a time he should write so much with that modest subtilty and felicity, that notwithstanding so many new and sublime Theoromes he produced with other matters, and notwithstanding so many learned Adversaries who have long laboured to the utmost to impugn him; yet hitherto he hath proved so impregnable, as never the least proposition or tenet of his Doctrine was censured by the Church.

This.

This *Possevinus* rightly averres to be *Grande testimonium Doctrinae ejus*: A grand and mighty testimony of his Doctrine, that without the least spot of Errour it hath remained three hundred years in all General Councils untouched, or *Inmaculate*.

Now behold the latitude and extent of his elucubrations and labours for the love of God and his neighbours. Many Writers both English and Forreigne, as namely, *Leland*, *Pitæus*, *Willote*, *Bellarmino*, *Possevinus*, *Sixtus Senensis*, *Trithemius*, and others, hath written a Catalogue of his Works, which amounts to a great number: but to avoid prolixity, let it suffice to tell you, that in the year 1639. at *Lyons* in *France*, *Durandus* printed thirteen Tomes in folio, which comprizeth his Philosophical

Philosophical and Theological School
Treatises.

Besides those, he wrote a book
of the *Perfection of States Lectures*
upon *Genesis*. *Commentaries* upon
St. Pauls Epistles to the Romans.
Sermons upon the *Dominical Go-*
spels. *Sermons* upon the *Festival*
Gospels. One book of *Comments*
not perfected. A *Tract* of the
Immaculate Conception. Four books
of *Tetragrames*. Moreover, be-
sides the prementioned, whereof
many *Authours* make mention in
their *Catalogues*, and are in *Ma-*
nuscripts extant in divers *Libra-*
ries; there are many *Spiritual*
Treatises extant written by him,
for humility sake, under the name
of *Adrian*, as is to be seen in *Bibli-*
otheca Patrum, &c. &c. whereof six
I have, and found bound together
with divers *Authours* in *Suffolke*,
at

at *Hinchelstone Hall*, the names whereof are as followeth. 1. Contemplations on our B. Lady. 2. Of the damage of lost Innocency. 3. Of the Conflicts betwixt the Soul and the Flesh. 4. Patience, or Tribulations. 5. Of Death. 6. Of *Divine Love*, which is this Treatise I now publish. In each Chapter he observes this method; first, he recites his Lesson as it were to our Lord Jesus Christ as his Master; then he acknowledges his failances and imperfections in the practice thereof: finally, in the close, he begs pardon, grace to amend, and to be united inseparably with our B. Saviour by love; and this with such pithy and clear brevity, as *St. Francis Sales* much desired in a many Authours who treated of the *Love of God*. The defect therein moved the Saint to treat

treat of the same subject in short Chapters, notwithstanding divers had written of this argument before.

The time when our *Idiota* penned these humble pious Lessons of *Divine Love*, (which are also his Meditations and Confessions) was I do conceive and verily believe, after that gracious favour exhibited unto him at *Paris* on the Vigil or Eve of the Birth of our B. Saviour, whereof divers Authours of good credit maketh mention. For meditating on the Omnipotency and Immense Majesty of him that was born, ravished with so great a charity that he who was so great and glorious in heaven, should be born of the Virgin *Mary*, to become our brother and Saviour of the world; did often with longing and languishing desires repeate those

those amorous desires of the
 Spouse, *Quis mihi det te fratrem
 fugientem ab ira matris, ut inven-
 iam te foras, & deosculare te*: Oh
 who will give me thee as a bro-
 ther sucking the mothers paps. In
 which fervent desires persisting,
 our B. Saviour in the forme of a
 sucking babe placed himself upon
 his armes, and oft embraced him.
 Oh that my pen could express the
 soul-ravishments, and the fiery
 amorous colloquies which then
 passed betwixt them! After this
 grand favour, our *Dans-Scotus*
 buckled himself to great matters,
 never after eating flesh, going
 bare-foot, and never changed his
 garment, wholly forgetful of him-
 self, being inebriated with the love
 of our Blessed Sweet Saviour. The
 consideration hereof seems also to
 me no small argument to believe,
 that

that this *Idiota* and *John Duns* to be all one Authour, in making such amorous humble addresses in each Chapter to our Blessed Saviour, whose charity and humility in the sacred Myſtery of his Nati- vity had took ſo deep impreſſion, and ſet his heart on fire.

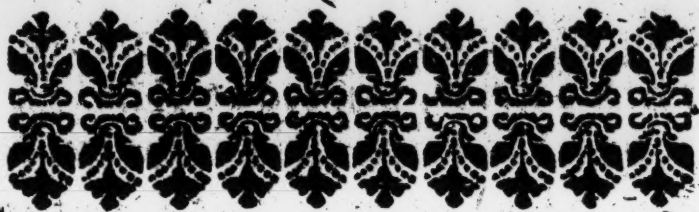
It remaineth, that we beg of the God of Love, ſo to read ſuch Books of Divine Love, that affectionately we praſtiſe till the laſt breath what herein is taught; that ſo we may dye in love, and after *live* eternally in the fruition of the God of Love: To whom be all honour, praiſe, and thanksgiving, and to us remiſſion of our ſinnes now and for evermore. Amen.

FINIS.

M

The first of these is the fact that the
 government has been unable to raise the
 necessary funds to meet its obligations.
 This is due to a number of factors, including
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 to raise the necessary funds to meet its
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 factors, including the fact that the
 government has been unable to raise the
 necessary funds to meet its obligations.

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Advertisement.

HE that is curious, and desires to know more of the Life, Actions, and Vertues of the Author, let him among many Writers who have writ his life and praises recounted by *Colgannus* in 25. chap. (of his Treatise of *Scottus's* Life and Vertues) which is wholly spent in mentioning them; let him, I say, consult especially *Ildephonsus Brizennus*, twice jubilated for his thirty years reading of Divinity, who in 160. pages in *folio* hath written most judiciously and copiously of him, and is pre-

fixed as an *Apparatus* to his Theological Commentaries upon *Scotus* Doctrine, printed at *Madride* 1642. the Reverend Father *Wadding* in his Life prefixed to *Scotus* Works, printed at *Lions*; also the third tome of his Annals, printed at *Lions*: *Mathens Ferchius Vegliensis* who writ both his Life, and three Apologies to vindicate him; *Vernuleus* the Kings Historiographer in the University of *Lovain*, in his excellent Panegyrick of *Duns Scotus*; and amongst others not nominated by him in that chapter, *Michael Hoyerius* in his Encomiasticall Oration of the Sanctity both of his Life and Doctrine; as also *Dermotius Thadeus* in his *Brevius Expostulatus*. It will not be amiss to adde here an *Elogium* or two given of him in his life, and after his death.

The

The most Reverend Father *Gondisalvus*, General of the Seraphicall Order, in his Letter to the Guardian of *Paris*, wherein he licences *Scotus* to take degrees in *Paris*, writeth thus in his behalf. I recommend to your Charity, and appoint that after the prementioned Father *Egidius*, principally and ordinately to present our beloved Father in Christ John *Scotus*, of whose laudable life, excelling science, his most subtil sharp wit, and other remarkable conditions or qualities I am fully and largely informed, partly by long experience, partly by fame, which is every where spread. This was written of *Scotus* living, and that by his own Prelate, who was a most holy Prelate, and rigid observer of justice in the Order, as *Alvanus Pelagius* writes of him: and is apparent in this very

Epistle to the Guardian; where notwithstanding *Scotus* excellencies, he expressly chargeth the Guardian to present him after his Seniour according to due Order, and at time when it appertained to a Superiour, to know thorowly his subject. And what was it that he knew of for which he so highly set him forth? His *all-praiseworthy life*, his *eminent Science*, his *most penetrating subtil wit*, and his *other notable qualities*. But how did he know them, by *experience*, and that *long*; by *fame*, and that *universal*; the two foundations on which moral and humane testimonies are grounded and builded: so that all things rightly pondered, *Gondisalvus* words are rather a just sentence then a favourable commendation.

But now let us hear his posthumus

mus fame after death, *whose fame and memory*, saith *Antonius Andreas* a Spaniard, and sometimes his Schollar, *is in benediction, and makes the world eccho therewith.* Let us then hear what *Lucas VVaddingus* a man worthily famed in *Italy*, and through the world for the many monuments and volumes of his learned Works.

The words of the R. F. Wading in his third tome of his Annales at the end of Scotus life.

I Know traly, that there be very many in divers Countreys, especially in the Kingdom of *Naples*, (where I writ his life at large, and have here inserted) who with great confidence and devotion do invoke his name; neither was it in vain, they declaring that they

had experienced his help in divers necessities and infirmities. I did see very many authentick testimonies confirmed with the hands and seals of Notaries, in which persons of several qualities and ages do make known and manifest to all, that by the merits and invocation of *Scotus* they have received supernaturally their healths and other favours. I do not recount them particularly, or according to all particulars, (for that as yet they are not confirmed by the approbation of the Ordinary, or the Roman Court) they do attest, that very many have been freed from several sorts of diseases, others from dangers or perils, women from the pains in childe-birth, others again have sworn and by solemn oath confirmed, that in great suits of law and weighty diffe-

differences they experimentally found him propitious. The cause he undertook for the blessed Virgins *Innocency* he happily managed and determined; no wonder then if in other honest pretensions and variances he be called on as a *Patron*. Many of them who averre they were heard or obtained their requests, have made profession of their gratitude by some Donaries, Tables, and great silver Plates and Laminæ, which I had in my hands, all which are reserved for their due time and proper years, to be produced and writ more opportunely. His glory is now far and near spread abroad; and by a certain divine providence diffused at such a time, when some attempted to undermine his fame, and obscure his good Name. Hitherto *VVad- dingus*.

I am not ignorant but much amazed how rashly and inconsiderately some reports him to have dyed a violent death, being buried in an Extasie in the absence of his companion, which others lightly and unadvisedly believe. It was an excellent saying of *Tertullian*, *To reduce an Heresie (or Error) to its origine, is to confute it.* He that among all Historians first broached this lye of *Scotus* violent death, in dashing out his brains in the grave when he came to himself, &c. whereby with simple or ill affected persons the renowned esteem of this grand Doctour is sometimes diminished, was one *Paulus Jovius*, a man of a crackt credit, a fabulous lying Writer, worthily censured by grave Authors both in his own time and since; a man who lived two hundred

dred years after the death of *Scotus*, and therefore merits the same credit as the first writer of the Fable of Pope *Joan*. There be very many who confuted this Fable, besides some of those who writ his life, as *Stomelius*, who at *Colen* in *Germany* where *Scotus* lies honourably interred, made a Declamation in the pulpit against *Jovius* about the time of his publication thereof. But to omit others, I shall produce the sense of *Hoyerus* out of his learned and eloquent Oration of the Sanctity of *Scotus* his Life and Doctrine, which I have by me; where he takes occasion to call *Jovius* herein to an account: having related his fabulous words, he maketh this Ajonder. *Divas fides, &c.*

O ye celestial Inhabitants (give me leave a little to interparley with

with you !) where were ye when these lyes were written to posterity ? These, I say, of which *Scotus* his most sharp Adversaries, which he had at home or abroad, never made him guilty, never imposed upon him ? I dare call God and man to witness, that from the first birth of *Calumny*, never any was more filthy, or more apparent. Truly *Paul Jovius* you compel us to give credit to you as a prophesying *Sybill*, who out of your own self tells all that you relate, all that you prate, all that you babble and feigne. Who brings not so much as one German Writer to confirme your opinion. Yea, all Writers affirmes, that *Scotus* dyed without violence (*placide.*) The Tables at *Colen* affirmes the same; his Epitaphis which are on his marble Tomb, wherein the Year, Day, Moneth,

Moneth, place of Burial are noted. What say you to this my Masters or Auditours? must *Jovius* hereafter be credited or hearkned unto: he who *Possevinus*, *Lypsius*, the flower of learned men calls a writer doubted, or suspected, both in judgement and credit. He, whom *Robert Turner* doth not fear to denominate a corrupted Authour, who praiseth or dispraiseth not according to the Rule of Verity, but according as he is rewarded. He, on whom *Saliger*, he on whom the Glory and Ornament of the Low Countreys, *Aubertus Myrens*, (to pass many others over in silence) bestowes this notable Motto, *Venalis cui penna fuit*; Whose Pen was for gain to be bought or sold. Shall it not be lawful to leave this Authour of flurried-stained credit? Or must one believe that this

two

two-forehead *Janus* did see, not
 onely what was done in his own
 time, but also what was in the
 former age? Did not the Writers
 of *Colen*, nor of *Germany*, nor
 of the *Franciscans* see or know
 what happend amongst them at
 home? One *Jovius* after long pe-
 riods of years, did he see all these
 things? Did he know all to a hair?
 Or did they who in other things
 left nothing omitted, who dili-
 gently wrote all things? Who di-
 stinctly noted every thing? did
 they happily neglect those things
 which above measure were to be
 admired? But let this *Jovius* be-
 gone, let this lying fabulous Wri-
 ter pass away; fare him well, and
 let him go to his *Chymera's* which
 so prosperously by *Juno's* help
 he feigned. To us they are but
 misty clouds, clouds and dreams,
 dreams

dreams of *Jovius*. On the contrary, let us hear and believe rather those who with very great credit, and with a firme constant judgement, as eye witnesses, committed to writing such things as happened amongst them, &c. Hitherto *Hoyerus*. With whom I end, and close up all with this gemm on my seal; *That great and famous Men were but too too happy, if Envy did not tread upon their heels.*

*Soli Deo honor & gloria in sa-
cula saculorum. Amen.*

FINIS.

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